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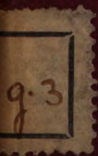
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Before the Altar



Before the Altar.

THE DEVOUT CHRISTIAN'S MANUAL.

*FOR ATTENDANCE AND COMMUNION AT
THE HOLY EUCHARIST, SACRIFICE,
AND SACRAMENT.*

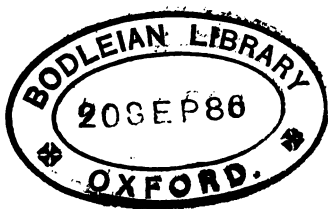
Devotions adapted for the use of the
English Church.

WITH
A SUMMARY OF FAITH, INSTRUCTIONS,
MORNING AND NIGHT PRAYERS,
AND
QUESTIONS FOR SELF-EXAMINATION.

SEVENTH EDITION.

OXFORD AND LONDON :
A. R. MOWBRAY & CO
1885.

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THE plan of this book, and many of the prayers, are taken from the well-known Manual of Dr. Challoner. It seemed to the Compiler a pity that no adaptation for English Churchmen should exist.

The Compiler asks those who use the Manual not to forget him in their prayers before the Altar.

If there be any doctrinal error in the book, he would wish it withdrawn at once.



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Summary of Faith.

1. GOD.—Every Christian must believe that there is one God, and no more than one God : that this God is a pure Spirit, the Lord and Maker of heaven and earth, who has neither beginning nor end, but is always the same ; is everywhere present ; knows and sees all things ; can do all things whatsoever He pleases ; and is infinite in all perfections.

2. THE BLESSED TRINITY.—Every Christian is bound to believe that in this one God there are three several Persons, perfectly equal, and of the same substance ; the Father, Who proceeds from none ; the Son, Who is begotten of the Father before all ages ; and the Holy Ghost, Who proceeds eternally from the Father and the Son ; and that these three Persons are all equally eternal, equal in wisdom and power, and are all three one and the same Lord, one and the same God.

3. CREATION.—We must all believe that this God created the angels to be with Him for ever, and that one part of them fell from God by sin, and became devils ; that God also created Adam and Eve, the first parents of all mankind, and placed them in the earthly paradise, from whence they were justly banished for the sin they committed in disobeying God's express commands ; and that by this transgression of Adam we all are born in sin, and must have been lost for ever, if God had not sent us a Saviour.

4. THE SON OF GOD.—We are bound to believe in this Saviour of all mankind. Jesus Christ, the Son of God, true God, and true man ; perfect God from all eternity, equal to His Father in all things ; and perfect man, from the time of His coming down from heaven for us, having a body and soul like ours.

5. THE REDEMPTION.—We must believe that this Jesus Christ, our Saviour, who had been long foretold by the prophets, was, at God's appointed time, conceived in the womb of the Virgin Mary, by the power of the Holy Ghost, without having any man for His Father, and was born of her, she still remaining a pure virgin ; that during the time of His mortal life, He founded the Christian religion by His heavenly doctrine and wonderful miracles,

and then offered a sacrifice for the sins of the whole world, by dying upon a cross, to purchase mercy, grace, and salvation for us ; and that neither mercy, nor grace, nor salvation, either can, or ever could, since Adam's fall, he obtained in any other way than through this Death and Passion of the Son of God.

6. THE RESURRECTION AND ASCENSION OF OUR LORD JESUS CHRIST, AND THE COMING OF THE HOLY GHOST.—We must believe that Jesus Christ, after He had been dead and buried for part of three days, rose again on the third day, from death to life, never to die any more ; and that, for the space of forty days, He was pleased at different times to manifest Himself to His disciples, and then ascended into heaven in their sight ; where, as man, He continually intercedes for us. From thence He sent down the Holy Ghost upon His disciples to abide with them for ever, as He had promised, and to guide them and their successors into all truth.

7. THE CHURCH.—We must believe the Catholic or Universal Church, of which Christ is the perpetual Head, and His Spirit the perpetual Guide ; which is founded on a rock, and is ever victorious over Death and Hell.

The Church is *one* by all its members being baptized into one body, and so

partaking of the one Spirit, having one Lord, professing the Faith once delivered to the Saints, and having one organization of Bishops, Priests, and Deacons.

The Church is *Holy* by teaching Holy Doctrine, by conveying in the Sacraments the power of being holy, by inviting all to holiness of life, and by the great holiness of many of her children.

The Church is *Catholic* or Universal by existing in all ages, by teaching all nations, and holding all truth.

The Church is *Apostolic* by receiving her doctrine, her orders, and her mission by unbroken succession from the Apostles.

8. THE RULE OF FAITH.—With the Catholic Church the Scriptures both of the Old and New Testament were deposited by the Apostles. She is by her Pastors the keeper and interpreter of them, and judge in all controversies about them. In the Scriptures, interpreted by her with the aid of the Holy Spirit, according to Apostolic tradition, is contained the Faith once for all delivered to the Saints. The Church, not individuals, can alone decide what is the meaning of the Bible, where its meaning is disputed, and what is the Faith. That Faith is briefly summed up in the Three Creeds, partly explained in the Catechism, and set forth generally in the Prayer Book.

9. **THE SACRAMENTS.**—We must believe that Jesus Christ has instituted in His Church two great Sacraments, or Sacraments of the Gospel, and that there are other ordinances commonly called Sacraments for special states of life. Sacraments are mysterious channels by which Divine Grace is conveyed into our souls. They are these :—

1. *Baptism*, or new Birth, in which being washed from the sin of our Birth or original sin, we are born again spiritually, and made members of Christ, the Second Adam, and partakers of His Spirit.

2. *Holy Communion*, wherein we are fed and nourished, supported and strengthened by the Spiritual Body and Blood of Christ really present after consecration under the veil of Bread and Wine, or either of them.

And besides—

(1) *Confirmation*, by which (at the same time that we publicly ratify our baptismal vow) we are confirmed or strengthened by receiving the Holy Spirit, by the laying on of the hands of the Bishops, the successors of the Apostles.

(2) *Holy Matrimony*, which, a type of the sacred union between Christ and the Church, unites the married couple into a holy bond, and gives a grace suitable to their state.

(3) *Absolution*, by which penitent sinners

on confession are absolved from their sins, by virtue of the power given by Christ to His ministers. ("As My Father hath sent Me, even so send I you. Whosoever sins ye remit, they are remitted."—John xx. 23.)

(4) *Visitation of the Sick*, or *Unction of the Sick*, wherein, by the prayers and ministrations of the Priest, the soul is prepared for its sufferings, or its last journey.

(5) *Holy Orders*, in which the ministers of the Church are consecrated by Bishops.

10.—THE EUCHARISTIC SACRIFICE.—We are also to believe that Jesus Christ instituted the Eucharistic Sacrifice of His Body and Blood in perpetual remembrance of His Death and Passion. He is "a Priest for ever," and "ever liveth to make intercession for us," by pleading His death. As He presents the Sacrifice of Himself (though finished on Calvary) before the Throne of God, so it is by His order and power mystically presented through His Priests at the Altars of the Church in the Eucharist, He Himself being the only true Priest and the Victim. Thus is His death constantly shown forth. This Sacrifice is the great act of worship of the new Law in which and by which we unite ourselves to Jesus Christ, and with Him and through Him we adore God in spirit and truth ;

we give Him thanks, obtain His grace and all blessings for ourselves, and the whole Church living and departed, and ask pardon for our sins.

11. THE COMMUNION OF SAINTS.—We must believe that there is in the Catholic or Universal Church of God, a communion or bond of union by which we share with all holy men in all holy things. We communicate with such Saints as are even now in heaven, as our fellow-members under the same Head Christ Jesus: we give thanks to God for His gifts to them, we pray for the increase of their glory, and we beg a share of their prayers. We communicate with those in Paradise by offering prayers for them, that their blessedness may be advanced and perfected, it being yet in an imperfect state. And we communicate with the faithful on earth in the same Sacraments and Sacrifice, and in a Holy union of faith, and love, and prayer.

12. GRACE.—We believe also in the necessity of Divine *grace* (or Spiritual help and power freely given, specially through the Sacraments), without which we cannot make so much as one step towards Heaven; and that all goodness and any merits of ours are the gift of God; that Christ died for all men; that God is not the author of sin; and that His grace does not take away our free will.

13. THE JUDGMENT, HEAVEN, HELL.
—We must believe that Jesus Christ will come at the last day to judge us all ; that all the dead, both good and bad, will rise from their graves at the sound of the last trumpet, and shall be judged by Him according to their works ; that the good will go to heaven with Him, body and soul, to be happy for all eternity in the enjoyment of God's presence ; and that the wicked will be condemned, both body and soul, to the torments of hell, which are most grievous and everlasting.





Ceremonies and Ornaments of the Church.

THE service which man owes to his Creator essentially consists in the feelings of the heart and soul ; without these, all outward worship is unprofitable and vain. But constituted as we are, we require external ceremonies which may move us through our senses, and raise our souls to God, and thereby aid our inner feeling of devotion.

1. THE SIGN OF THE CROSS, made first on us in Holy Baptism, may often be made on themselves with profit by Christians, especially at the beginning and end of any Service, at the end of the Creeds, at the beginning of the Gospel, and at other times that they may show that, with S. Paul, they do not glory in anything but the Cross of Christ, whence are derived all our hopes for mercy, help and salvation.

2. THE ALTAR.—The first object that attracts our notice on entering the Church should be the altar with its Cross. The

Altar is the place where the Eucharistic Sacrifice is offered. It is as it were, a memorial of Calvary, for there is celebrated the memorial of our Saviour's Passion and Death. And so the Cross keeps before the mind of both priest and people the sign of that Sacrifice which they continually commemorate. Towards the Altar it is right to bow as we enter and leave the Church (as the Canons [A.D. 1640] of our Church order us), and if the Blessed Sacrament be upon it, to bend the knee.

3. VESTMENTS.—As the Holy Sacrifice represents the Passion of Christ, and the priest officiates in His person and does what he does by His power, so the vestments in which he celebrates represent such as our Lord wore when He instituted the Holy Communion, and when He was condemned to death. Special vestments, such as are ordered by the Prayer Book, have been worn throughout the Church for ages at Holy Communion: they also express the great dignity of that Holy Rite.

In these (except where they are white) and in the Altar coverings, the Church makes use for the most part of these colours :—

EITHER (according to Latin and Modern use, which also seems to have prevailed extensively in England before the Reformation)—

White, emblem of brightness and purity, on Christmas, Epiphany, Easter, and the days of the Angels, the Blessed Virgin, Saints who are not martyrs, and festivals of the Holy Eucharist.

Red, emblem of the fiery tongues, at Whitsuntide, and of bloodshed, as on feasts of martyrs.

Green, emblem of Christian growth in holiness, for ordinary seasons.

Purple, emblem of sadness, for Penitential Seasons.

OR (according to Sarum use)—

White, as above.

Red, emblem of (1) sacrifice, (2) fire, (3) blood, on days connected with the Blessed Eucharist, Whitsuntide, Trinity Sunday, all Sundays, and on Good Friday (for Vestments).

Dark Blue, emblem of Penitence, for Penitential days.

Green, or some quiet colour, for ordinary times.

4. LIGHTS.—There should be *lighted candles* on the Altar during Communion time, both as a sign of joyful welcome to our King, Who then comes among us, and to denote the Light of Faith with which we are to approach Him, and by which alone we discern Him.

5. A BELL is sometimes rung at Communion time. This is done to give notice

of the specially solemn parts of the service, to recall the wandering mind, and excite all to greater fervour and devotion.

6. INCENSE is sometimes used ; it is an emblem of prayer, sacrifice, and devotion ; as is said in the Psalms, " Let my prayer be set forth as the incense, and let the lifting up of my hands be an evening sacrifice " ; and in the Revelation, " Incense which is the prayers of the Saints." It may also typify the sweet odour of sanctity which ought to surround us at our devotions.



The Holy Sacrifice in the Eucharist.

1. THE homage which is alone suitable from man to God, is the total surrender of himself, soul and body. Had man never sinned, he could have made this offering perfectly. When he fell, he was unable to do so. He desired, however, to shadow forth his proper sacrifice by typical sacrifices. And in all ages, we find that these were looked on as the special service due to the Most High.

2. God, moreover, ordered both Patriarchs and Israelites to offer sacrifice, accepting these imperfect services, inasmuch

as they looked forward to the one full and sufficient sacrifice once to be made. They had, however, no value in themselves, and so it is said in Psalm xl., as read by S. Paul, "Sacrifice and offering Thou wouldest not, but a body hast Thou prepared. In burnt-offering and sin-offering Thou hast had no pleasure: Then said I, Lo, I come!" that is to say, Christ was to come, and make up for and fulfil all the old sacrifices, and put an end to them.

3. Accordingly our Lord in due time, having taken flesh from us, offered Himself a sacrifice for us, dying on the Cross for the sins of the whole world. By this one offering our ransom was paid, and all mercy, grace, and salvation were purchased for us. Neither can there be any need of His dying any more, or purchasing any other graces; He has paid the full price.

4. But though all the ransom has been paid, "He is a Priest for ever," "hath something to offer," viz., Himself, and "ever liveth to make intercession for us." That is, in order to communicate to our individual souls the blessings purchased for us, our Lord continually appears in our behalf in the Sanctuary of Heaven, there representing and offering His Death and Passion for us. Moreover, He instituted the Blessed Sacrament the night before His Death, in which He bequeathed to us

His spiritual Body and 'Blood; under the Sacramental veils. These He ordered not only to be received as a sacrament for the nourishment of our souls, but also to be mystically offered and presented as a Sacrifice by His Priests to His Father. In this Sacrifice there is no new Death: but there is a standing memorial of Christ's Death: a constant celebrating and representing it to God, and applying to our souls the fruits of it. It is the service specially ordained by Christ; and it is the way by which we join with Him in His great intercession in Heaven.

5. This Eucharistic Sacrifice of the Body and Blood of Christ, under the veil of bread and wine, is the special solemn service of the Church. Thus are fulfilled the prophecies as to what the nature of the worship should be in Messiah's time. Jeremiah and Isaiah prophesied its sacrificial character, while Malachi says, "From the rising of the sun even to the going down of the same, My Name shall be great among the Gentiles, and in every place incense shall be offered unto My name, and a *pure offering*." This was from the very earliest times applied to the Eucharist.

6. There is no repetition of the Sacrifice of Calvary. Our Lord does not repeat, but He perpetuates it in Heaven. And the Church does, by His order, the self-

same thing on earth, for a remembrance of Him, thus "showing His Death till He come."

7. At the Eucharist the faithful worshippers come to God, and say, "We cannot offer Thee any offering worthy of Thee, but we can offer Thee Christ our Lord. Be graciously pleased to look on Him, the only Victim." And that this may not be a mere effort of imagination, Jesus, mystically but really present, offers Himself up mystically, as He does now in heaven; and in a voice audible to the ears of Faith, and of the spiritually-minded, addresses His Father above: "Be graciously pleased to behold in Me the believing and repentant people"; and then He cries to His brethren, "Come unto Me, all that travail and are heavy-laden, and I will refresh you. Each one, who returns to Me with all his heart, will find mercy, forgiveness, and grace, the only real refreshment for your souls." Thus the past becomes present, earth and heaven are made one, and we are able to identify ourselves, and unite ourselves with the Victim of Calvary, our eternal High Priest in heaven.

8. Hence in the Eucharist is summed up so much. It is our sacrifice due to God; it is a service partly of praise, and thanksgiving, and adoration,—to express the joyous feelings of redemption; partly of

penitence,—to make the merits of Christ the subject of our perpetual appropriation. And it is clear what feelings are excited in the believer : faith, hope, love, humility, sorrow for sin, obedience, devotion to Christ, just, in fact, those which make his prayers most efficacious, most likely to be granted. And we are sure such a service leads to this feeling on the part of the believer, that *in himself without Christ* he discovers nothing, absolutely nothing, which can be agreeable to God, nothing but what is inadequate and sinful. Thus he is helped to desire to unite himself with Jesus in Communion, and to thank Him for past Communion.

No wonder that this service is the great act of Christian worship. No wonder, considering Christ's love, that He comes amongst us, if it is to do so much.

9. The Eucharistic Sacrifice then is offered up to God,

i. As the service to God's Majesty, which is alone His due.

ii. As a memorial of our Lord's Passion.

iii. As a most acceptable service of thanksgiving ; hence the name Eucharist.

iv. As a specially solemn manner of asking God to forgive us through the meritorious Sacrifice of Christ Jesus.

[NOTE.—It is in this sense called propitiatory or expiatory. But strictly speaking

there is but one expiatory Sacrifice, that of the Cross. As, however, it is impossible to separate the Eucharist from that Sacrifice, so it has had the same epithet applied to it. All prayers are in a sense propitiatory. All the more then, the more solemn offering of the Holy Eucharist with prayer.]

v. Lastly, it is a very effectual way of gaining our requests from God, coming, as we do, in such close union with Christ, through Whom alone we have access to the Father.

10. For these purposes, Priest and people ought to offer the Eucharist; the Priest as Christ's Minister, and in His person; the people by the hands of the Priest, and both the one and the other by the Hands of the Great High Priest, Jesus Christ. And with this offering of Christ, both the one and the other ought to make a total offering of themselves by His Hands, in Him and with Him.

Consequently all should attend, whether communicating or not, as often as possible, at this the highest act of worship, which the Prayer Book calls "our bounden duty and service."





The Manner of Attending at the Holy Sacrifice of the Eucharist.

ON your way to Church, you should try and collect your thoughts, and take them off from worldly affairs. Imagine that you hear the Voice of Jesus calling you to come to His Sacrifice, and to unite yourself to Him.

Then place yourself in spirit with S. John, the Blessed Virgin, and the other holy women, who went to Mount Calvary to be present at the Passion and Death of our Lord. Think of Christ bearing His Cross before you, to be crucified on it for your sins, and grieve for the sins that caused Him to suffer.

When you enter the Church, humble yourself in the Presence of God, into Whose house you are come. Bow to Christ's Altar.

When you kneel at your place, represent to yourself the greatness and majesty of God, and humbly beg His mercy and grace that you may assist properly at this solemn service.

Names of this Holy Sacrament.

The Holy Eucharist, because it is our service of praise and thanksgiving.

The Holy Sacrifice, because in it is shown forth, before God, the sacrifice of the Death of Christ.

The Holy Communion, because in it we partake of the most holy Body and Blood of Christ.

The Lord's Supper, because it was instituted just after our Lord's last supper.

The Mass, the explanation of which word is not certain. It has not been much in use amongst us of late, though it was used in the First Prayer Book of Edward VI., but it is primitive and Catholic, dating as far back as the time of S. Ambrose. A.D. 385.



Instruction on the Presence of our Lord in the Holy Eucharist.

THE great purpose of Sacraments is to unite us to Christ, and to make us partakers of His Nature.

We all share in the first Adam's Nature, *i.e.*, human nature. And that nature, in

which we are born, is corrupt and sinful. So that S. Paul says, "In Adam all die."

Our Blessed Redeemer came to us to be not only our Teacher, Master, Pattern, Intercessor, but also our Mediator. In order that He might thus be the medium between God and Man, He was Incarnate, *i.e.*, made flesh. He thus became the Head of a spiritual nature, superior to fallen humanity. "The first Adam was made a living soul, the second a quickening spirit." Hence "as in Adam all die, so in Christ shall all be made alive." We are then to have, besides that lower nature of ours, the holy and spiritual nature of Christ. How can that be? How are we to share Christ's spiritual nature? By the Sacraments.

In Baptism we are born again of the Spirit, we are made partakers of the spiritual nature of the second Adam, and so members of Christ.

It is not enough, however, to be born again, or begin the life of the Spirit. We are to have this life supported. This is done by Communion.

Our Lord says, "Except ye eat My Flesh and drink My Blood, ye have no life in you. He that eateth My Flesh and drinketh My Blood, dwelleth in Me, and I in him" (S. John vi. 53, 56). He did not show how this was to be at first, but after-

wards, when about to die, He said, "Take, eat, this is My Body ; Drink ye all of it, for this is My Blood of the New Testament " (S. Matt. xxvi. 26, 28).

Thus He gave us the way by which we should eat His Flesh and drink His Blood. He instituted the Blessed Eucharist, and ordained His Apostles priests of the new law (and they ordained their successors), giving them power and authority to do what He had done. "Do this in remembrance of Me."

Consequently, when the Priest in the Blessed Eucharist, at the consecration, pronounces the words, "This is My body, This is My Blood," in the name and power of Christ, our Lord vouchsafes to us the Presence of His spiritual Body and Blood. It is present with us invisibly and after a heavenly sort at the altar, that we may partake of Him, and be united to Him.

So, the Church teaches, it is "verily and indeed taken and received by the faithful," as well as given by the Priest. It is present "under the form of Bread and Wine." And we pray that "we may so eat His Flesh and drink His Blood, that our sinful bodies may be made clean by His Body, and our souls washed through His most precious Blood."

Our senses may perceive no change in the bread and wine ; but faith discerns

under these outward forms the spiritual presence of the Lord's Body and Blood. "The Cup which we bless, is it not the Communion of the Blood of Christ? The Bread which we break, is it not the Communion of the Body of Christ?" If we receive unworthily, "we are guilty of the Body and Blood of Christ"; "We do not discern the Lord's Body" which is present.

We are then, if we receive worthily, "fed with the spiritual food of the most precious Body and Blood of Christ." Untold blessings flow from the proper reception of the Blessed Sacrament, in which our Lord is present. We must therefore be careful not only to attend on Him, but also to receive Him.





Advice to Communicants.

1. *Never let a Sunday or, if possible, Holy-day pass without attending at a Celebration,* looking forward or backward to your next or last communion. To do at least this seems to be a duty. Of course the best thing would be to be able to *receive* Holy Communion every Sunday and Holy-day. But till you feel you can properly do this, you should put yourself voluntarily in such a position as early Christians were necessarily placed by the discipline of the Church. Those who were not ready to communicate, yet were not such offenders as to be excluded from being present at the Holy Eucharist, were present without communicating. In such a position you ought to place yourself until you are ready to communicate oftener: unless indeed you have committed such sins as to make it unfit that you should even be present at the Holy Eucharist. It was an unheard-of thing for a Christian (not being a great sinner) to be absent from the Holy Eucharist on a Sunday, except unavoidably.

No amount of carelessness or wrong practice on the part of others will excuse neglect of this duty when possible.

2. *Be sure that you make a good repentance* before going to Communion. Careful self-examination and, when necessary, Confession before a Priest (the discreet and learned minister to whom you are ordered by the Prayer Book to resort in case of need) will be the best safeguard. But read the instruction on Repentance, p. 104. If you are in the habit of making Confession before a Priest, in order to get the benefit of Absolution, you will prepare for doing so by examining your conscience in the light of God's commandments, as suggested on pages 48, 119, and 128, and using such prayers as are on pages 114-118. If you have not hitherto been to get Absolution from God's minister, or have not done so for a long time, yet feel you need it, you had better get another little book, such as "Help to Repentance," or "Pardon through the Precious Blood," which will explain to you what to do. Read also the instruction on Confession and Absolution, at p. 109.

3. The frequency with which you should go to the Holy Table must depend on the special requirements of your own soul, on which it is well to take the advice of some Priest, as your spiritual adviser. The

Church orders you to receive at least three times a year, of which one time is to be Easter, the other two presumably Christmas and Whitsuntide. If you did not comply with this minimum order, you would not be really a Churchman at all, at least you would be disobeying the Church's solemn order, and practically excommunicating yourself. The Early Christians communicated at least every Sunday and Festival, and you should not be content till you can reach at any rate this standard.

4. The Church bids all who intend to partake of the Holy Communion to give their names to the Curate or Parish Priest at least some time the day before. Always try to carry out this direction where you can.

5. *Always go fasting*; therefore go to an early Communion. This has been so overwhelmingly universal a rule in the Christian Church, that "any one who without necessity breaks it," is said by Bishop Jeremy Taylor "to show only the signs of an evil mind." Such grave irregularities as *evening communions* are, to say the least, contrary to the custom and order of the whole Church Catholic. Those who take part in them would seem to fall under the condemnation pronounced in Article xxxiv. against those who through private judgment openly break the traditions and ceremonies of the Church.

6. Besides the preparation of repentance and fasting, if you are intending to communicate, you must try to get the greatest spirit of devotion you can, in order to prepare yourself for worthily receiving so great a Guest. To do this,—

(a) Think well of the great work you have in hand. Consider attentively Who it is you are going to receive, how far you are deserving of such a favour, and implore with fervour and humility God's grace and mercy. Do this the whole week before your Communion ; but especially should this be the subject of your thoughts the two days immediately before.

(b) Set before yourself the real object of your going to Communion, viz., the honour of God, the health of your soul, and especially that, by worthily receiving Christ in this heavenly sacrament, you may be happily united to our Lord, according to His words in S. John vi. 57, "He that eateth My Flesh and drinketh My Blood dwelleth in Me, and I in Him."

(c) Think on the sufferings and death of your Redeemer, so as to have a lively remembrance of that death, this Sacrament being instituted "in remembrance of Him" (*i.e.* as a sacrificial memorial before God of Him), so that we should "show forth the Lord's death till He come" (1 Cor. xi. 26).

(d) Prepare yourself by devotional acts of virtue, especially of faith, love, humility, and contrition, so that you may approach our Lord with a firm belief in His real Presence in this Sacrament, and in that great Sacrifice once offered on the Cross in which He also makes us partakers ; with a fervent love to Him Who has loved us so much, and Who out of pure love gives Himself to us ; and with a keen sense of your own unworthiness and sins, joined with a firm confidence in the mercies of the Redeemer.

7. Remember how great is the dignity of being a Communicant. Remember that as you dare not keep away from Holy Communion, so you must be very careful to try and live up to this responsibility, and not bring discredit on our holy religion by carelessness and frivolity. Make up your mind, then, that you will not fall back, but will do your utmost to conquer your old faults, and walk in a way worthy of Jesus, Who in Communion unites you to Him.

8. Be very careful as to what you talk about, or think about, as you go to and from Communion. If you have to talk to others, still do not fail to keep yourself well in check, and try to be as collected as possible during the whole day ; but be happy, not gloomy.

9. As to the mode of receiving—

(1) Be careful to go up to the Altar without wasting time (of course leaving book and gloves behind), and kneel down so as not to waste room.

(2) Kneel upright, and do not crouch. Receive the Lord's Body into the palm of your hand, being careful not to leave or drop crumbs. Guide the Chalice, if it is not given into your hands, otherwise the Priest cannot see whether you have partaken of the Precious Blood.

(3) Return from the Altar when the next communicant has received the Blessed Sacrament, with your hands clasped, and not looking about.

10. To sum up, then, you should always begin preparing for Communion on at least the previous Sunday. By Friday night finish finding out what are the sins you have committed unrepented of or unabsolved. Sorrow over them before God, and, if necessary, receive Absolution or be prepared for it. On Saturday you can renew your contrition, and think of all your many little sins and failings. Having made your peace with God, settle what special grace you shall ask Him for at Communion. Spend the day as carefully as you can, and go to rest with the thought—"Jesus is coming into my soul." Rise with that thought. Use some of these prayers following again—being early at

Church. During the following week, besides saying a special prayer daily, raise your heart to God frequently in thanksgiving, saying—"Thanks be to God for His unspeakable gift"; and to Jesus say frequently, "Abide with me." Renew your thanksgiving if possible at the Eucharist the Sunday following. Thus your Communion will not be a single act, but Christ's Presence will be looked for and treasured. Remember that after Communion is the best time for asking our Lord, Whom you have just received, for all you need both in body and soul. Do not be content with only repeating the prayers in this book, pp. 78-82. Open your heart to Jesus Christ. Thank Him for coming to you. Ask Him to bless you, and all you love. Try, if you have time, to spend a quarter of an hour in prayer, communing with Him, after you have received Him in Holy Communion, and rise from your knees with a fixed resolve that you will walk worthy of Him, Who has come to abide with you, if you will let Him do so.





Devotions before Communion.

During the week previous to your Communion, use one of these prayers each day.

In using the prayers of preparation, and indeed all the prayers, remember they should be used as aids to the exercise of our thoughts, the kindling of our affections, and not as a substitute for our own efforts. No forms, however good they may be, can be useful for us without much care and effort on our own part.

Remember also that no Repentance is complete without sorrow for sin, confession of sin, and earnest purpose of amendment.



1. **Sunday.**

*Form a special intention, in going to
Communion.*

"I will go unto the Altar of God, even the God of my joy and gladness.

LORD JESUS, King of everlasting glory, behold, I desire to come to Thee, and to receive Thy Body and Blood in this heavenly Sacrament, for Thy honour and glory, and the good of my soul. I desire to receive Thee, because it is Thy desire, and Thou hast so ordained: blessed be Thy name for ever. I desire to come to Thee like Magdalene, that I may be delivered from all my sins, and possess Thee, my only good. I desire to come to Thee, that I may be united to Thee, that I may henceforth abide in Thee, and Thou in me; and that nothing in life or death may ever separate me from Thee. Accept my service, I beseech Thee, and fulfil these my desires, especially . . . (*here mention your special intention*); for the merits of Jesus Christ our Lord and only Saviour.

Jesu, be Thou my heavenly Food,
Sweet Source Divine of every good,
Centre of Rest;

One with Thy heart let me be found
Prostrate upon that holy ground
Where Grace and Peace and Life abound,
Drawn from Thy Breast.

2. *Monday.*

Commemorate the Passion of our Lord Jesus.

“He was wounded for our transgressions ; He was bruised for our iniquities ; the chastisement of our peace was upon Him, and by His stripes we are healed.”

I DESIRE in these Holy Mysteries, to commemorate, as Thou hast commanded, all Thy sufferings ; Thy agony and bloody sweat ; Thy being betrayed and apprehended ; all the reproaches and calumnies, all the scoffs and affronts, all the blows and buffets, Thou has endured for me ; Thy being scourged, crowned with thorns, and loaded with a heavy cross for my sins, and for those of the whole world ; Thy crucifixion and death, together with Thy glorious Resurrection and triumphant Ascension, I adore Thee, and give Thee thanks for all Thou hast done and suffered for us ; and for giving us, in the most Blessed Sacrament, this pledge of our redemption, this Victim of our ransom, this Body and Blood which was offered for us.

Hail to Thee, true Body, sprung
 From the spotless Virgin's womb,
 The same that on the Cross was hung.
 And bore for men the bitter doom.
 Oh ! most kind, most gracious One,
 Oh ! blessed Jesus, Holy Mary's Son.

3. Tuesday.

Make an Act of Faith.

"Lord, I believe. Help Thou mine unbelief!"

I MOST firmly believe, O Jesus, that in this Holy Sacrament Thou art present verily and indeed ; that here is Thy Body and Blood, Thy Soul and Thy Divinity. I believe that Thou, my Saviour, true God and true man, art really here, with all Thy treasures ; that here Thou communicatest Thyself to us, makest us partakers of the fruit of Thy Passion, and givest us a pledge of eternal life. I believe there cannot be a greater happiness than to receive Thee worthily, nor a greater misery than to receive Thee unworthily. All this I most steadfastly believe, because it is what Thou has taught us by Thy Church.

I know that Thou art here, I know not how ;
While others argue, I Thy word adore ;
Body and soul before Thee lowly bow :
Thy word hath spoken it, I ask no more.

Who eateth Me, the same shall live by Me.
O soul-subduing voice, O mystery,
My whole heart thirsteth after Thee, Lord
Christ,
Therefore I live for Thy dread Eucharist.

4. Wednesday.

Make an Act of Humility.

"Let a man examine himself."

"If we confess our sins, He is faithful and just to forgive us our sins, and cleanse us from all unrighteousness."

O MY God, how shall I dare approach Thee? so filthy a sinner to such infinite purity and sanctity? Alas! my soul is covered with leprosy, how shall I presume to come to Thee? How shall I venture so much as to lift up my eyes to Thee, much more to receive Thee within my breast? I tremble at the sentence of the Apostle, that "he that receiveth unworthily receiveth his own condemnation," for I cannot but acknowledge myself infinitely unworthy; nor should I dare even to come to Thee, were I not encouraged by Thy infinite goodness and mercy. It is in this mercy, which is above all Thy works, I put my whole trust; and it is in this confidence alone that I presume to approach Thee. Oh grant that it may be with a contrite and humble heart, for this I know Thou wilt not despise.

I count my years to Thee a wasted life,
 With so much left undone;
 It looks so sad; now that Thyself art near,
 Thy human life shines out so pure and clear,
 And mine in sin has run.

5. Thursday.

Make an Act of Contrition.

"I acknowledge my transgressions, and my sin is ever before me."

"Confess your faults one to another, that ye may be healed."

O LORD, I detest, with my whole heart, all the sins by which I have offended Thy Divine Majesty, from the first moment that I was capable of sinning to this very hour. I desire to lay them all at Thy feet, to be cancelled by Thy precious blood. Hear me, O Lord, by that infinite love by which Thou hast shed Thy Blood for me. Oh, let not that blood be shed in vain! I detest my sins, because they have offended Thy infinite goodness. By Thy grace I will never commit them any more: I am sorry for them, and will be sorry for them as long as I live; and, according to the best of my power, will do penance for them. Forgive me, dear Lord, for Thy mercy's sake; pardon me all that is past; and be Thou my keeper for the time to come, that I may never more offend Thee.

God of mercy and compassion,
Look with pity upon me;
Father, let me call Thee Father,
'Tis Thy child returns to Thee.

Jesus, Lord, I ask for mercy,
Let me not implore in vain!
All my sins I now detest them,
Never would I sin again.

6. *Friday.**Make an Act of Divine Love.*

"My soul is athirst for God, yea even for the living God. When shall I come to appear before the presence of God?"

O LORD JESUS, the God of my heart and the life of my soul, as the hart pants after the fountains of water, so does my soul pant after Thee, the Fountain of life, and the ocean of all good. I am overjoyed at hearing the happy tidings, that I am to go into the House of the Lord ; or rather, that our Lord is to come into my house, and take up His abode with me. Oh, happy moment, when I shall be admitted to the presence of the living God, Whom my soul desires to receive ! Come, Lord Jesus, and take full possession of my heart for ever ! I offer it to Thee without reserve ; I desire to consecrate it eternally to Thee. I love Thee with my whole soul above all things ; at least, I desire so to love Thee. It is nothing less than infinite love that brings Thee to me ; oh, teach me to make a suitable return of love !

Not from the hope of gaining aught,
 Not seeking a reward,
 But as Thyself hast loved me,
 O ever-loving Lord ;
 So would I love Thee, dearest Lord,
 And in Thy praise will sing,
 Solely because Thou art my God,
 And my most loving King !

7. *Saturday.**Humbly beg God's Grace.**"My grace is sufficient for thee."*

O MY God, Thou knowest my great poverty and misery, and that of myself I can do nothing. Since Thou art so good as to invite me thus to Thyself, add this one bounty more to all the rest; to prepare me for Thyself. Cleanse my soul from its stains; adorn it with all virtues, and make it a fit abode for Thee. Drive sin and the devil far from this dwelling, which Thou art here pleased to choose for Thyself; that this heavenly visit, which Thou designest for my salvation, may not, by my unworthiness, be perverted to my own damnation. Never let me be guilty of Thy Body and Blood by an unworthy communion. For the sake of this same precious Blood, which Thou hast shed for me, deliver me, O Jesus, from so great an evil.

Sun, Who all my life dost brighten,
 Light, Who dost my soul enlighten,
 Joy, the sweetest man e'er knoweth,
 Fount, whence all my being floweth;
 Here I fall beneath Thy feet;
 Grant me worthily to eat
 Of this blessed Heavenly Food,
 To Thy praise and to my good.

Sunday Morning.

IT is a day to fear.
 Rise up betimes, go forth alone,
 With tongue fast sealed, and heart bowed
 down,
 Because Thy Lord is near.

Think on the Holy Feast,
 On His dear love and gracious Name
 Who sanctifies Himself, the same
 Both Sacrifice and Priest.

*Say your ordinary Prayers, adding either
 at home or at Church these short Acts,
 and the Office of preparation following :*

Act of Faith.

My Lord and God, Jesus Christ, I believe
 that Thy Body and Blood, Thy soul and
 Thy divinity, are in the Blessed Sacrament
 after the Consecration. Lord, strengthen
 my faith !

Act of Worship.

I adore Thee, O Jesus Christ, my Lord
 and my God ; I worship Thee, the Lord of
 heaven and earth, in life, and in death.

Act of Contrition.

O Lord my God, be merciful to me a sinner. I repent of having sinned. I desire to amend. Take from me all my iniquities, that, purified in soul and body, I may be able to enter into Thy very Presence.

Act of Humility.

I am not worthy, O my Lord and God, Jesus Christ, that Thou shouldest come into my heart, but say the word only, and my soul shall be healed and saved.

Act of Love.

O God, Who lovest me, I love Thee to the utmost ! Pour Thy love into my heart. I will give up anything for Thee. For Thy sake I love my neighbour as myself.

Act of Desire.

O how happy shall I be, kindest Jesus, when I shall have received Thee ! Come, Lord Jesus, come ; my soul desires Thee.





Office of Preparation.

REMEMBER not, Lord, our offences, nor the offences of our forefathers, neither take Thou vengeance of our sins.

PSALM 130. *De Profundis.*

1. Out of the deep have I called unto Thee, O Lord : Lord, hear my voice.

2. O let Thine ears consider well : the voice of my complaint.

3. If Thou, Lord, wilt be extreme to mark what is done amiss : O Lord, who may abide it ?

4. For there is mercy with Thee : therefore shalt Thou be feared.

5. I look for the Lord ; my soul doth wait for Him : in His word is my trust.

6. My soul fleeth unto the Lord : before the morning watch, I say, before the morning watch.

7. O Israel, trust in the Lord, for with the Lord there is mercy : and with Him is plenteous redemption.

8. And he shall redeem Israel : from all his sins.

Glory be to the Father, etc.

Remember not, Lord, our offences, nor the offences of our forefathers, neither take Thou vengeance of our sins.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Our Father which art in heaven, etc.

V. I said, Lord have mercy upon me.

R. Heal my soul for I have sinned against Thee.

V. Turn Thee again, O Lord, at the last.

R. And be gracious unto Thy servants.

V. Let Thy mercy, O Lord, be showed upon us.

R. As we do put our trust in Thee.

V. Let Thy Priests be clothed with righteousness.

R. And Thy saints sing with joyfulness.

V. Cleanse Thou me from my secret faults.

R. And keep Thy servant from presumptuous sins.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

May the fire of the Holy Spirit, O Lord, cleanse our hearts and reins, that we may

serve Thee with a chaste body and pure heart ; through Jesus Christ. Amen.

O Lord, we beseech Thee, visit and cleanse our consciences, that Thy Son our Lord Jesus Christ may, when He cometh find in us a dwelling-place prepared for Him, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, ever one God, world without end. Amen.

Almighty, everlasting God, lo ! I draw near to the Sacrament of Thy Only-Begotten Son our Lord Jesus Christ ; I come sick to the Physician of life, unclean to the Fountain of mercy, blind to the Light of eternal brightness, poor and needy to the Lord of all things. I pray Thee, therefore, to wash my defiledness, to enlighten my blindness, to enrich my poverty, to clothe my nakedness ; that I may receive the true Bread of Angels, the King of kings, and Lord of lords, with a humble, lowly, and contrite heart, with a lively Faith in Thy mercy, and a pure desire to do Thy will. Grant, I beseech Thee, that I may receive not only the Sacrament of the true Body and Blood of our Lord, but also the full benefit of the Sacrament. O most gracious God, grant me so to receive the Body of Thy Only-begotten Son, our Lord Jesus Christ, that I may be made perfectly one with His Holy Body the Church. O most

loving Father, grant unto me, that as I desire here to receive Him veiled from sight, so I may hereafter behold Him face to face, where with Thee, O Father, and Thee, O Holy Ghost, He liveth and reigneth ever one God, world without end. Amen.

The grace of our Lord, etc.





Devotions for Attendance at the Holy Eucharist.

O Sacred Feast, wherein Christ is received, the memory of His passion is brought to our remembrance ; our souls are filled with grace ; and the pledge of eternal glory is given to us !

Oh Jesu, it were surely sweet
To sit and listen at Thy feet,
With those who in Thy life drew near,
Thy words of wondrous grace to hear.
Yet sweeter far it is to pray
Before Thine Altar-Throne to-day,
And feel the Love which bids Thee lie
Thus wrapt in holiest mystery.

Before the Priest comes in, say,

✠ In the Name of the Father,
and of the Son, and of the Holy
Ghost.

O ALMIGHTY Lord of heaven and earth, I, an unworthy sinner, presume to appear before Thee this day to offer up to Thee by the hands of our High Priest, Jesus Christ Thy Son, the Sacrifice of His Body and Blood, in union with the Sacrifice once for all made on the Cross.

First. For Thine honour, praise, adoration, and glory.

Secondly. In remembrance of my Saviour's Death and Passion.

Thirdly. In thanksgiving for all Thy blessings bestowed on Thy whole Church, whether triumphant in heaven or militant on earth, and especially for those bestowed on me the most unworthy of all.

Fourthly. For obtaining pardon and remission of all my sin, especially —, and of those of all others for whom I ought to pray.

Lastly. For obtaining all graces and blessings, especially —, for myself and the whole Church. As-

sist me, O Lord, in this service, for Jesus Christ's sake. Amen.

When the Priest comes in, he says his own prayers, probably the 43rd Psalm, and a confession. You can say the Psalm also, and the Prayer following :

PSALM 43.

1. Give sentence with me, O God, and defend my cause against the ungodly people : O deliver me from the deceitful and wicked man.

2. For Thou art the God of my strength, why hast Thou put me from Thee : and why go I so heavily, while the enemy oppresseth me ?

3. O send out Thy light and Thy truth, that they may lead me : and bring me unto Thy holy hill, and to Thy dwelling.

4. And that I may go unto the altar of God, even unto the God of my joy and gladness : and upon the harp will I give thanks unto Thee, O God, my God.

5. Why art thou so heavy, O my

soul: and why art thou so disquieted within me?

6. O put thy trust in God: for I will yet give Him thanks, which is the health of my countenance and my God. Glory be to the Father, etc.

PRAYER.

BE pleased, O Lord to grant me Thy grace, that I may behave myself as I ought to do in Thy Divine Presence. Grant that I may so commemorate the Death and Passion of Thy Son, that I may partake more plentifully of the fruits of it; through Jesus Christ our Lord. Amen.

As the Priest goes up to the Altar to begin celebrating, say,

TAKE away from us our iniquities, we beseech Thee, O Lord, that we may be worthy to enter with pure minds into the Holy of Holies, through Christ our Lord. Amen.

If anything is sung, join in it; then follow the Priest silently while he says the Lord's Prayer, and the Collect for Purity.

The Beginning of the Service.

OUR Father, which art in heaven, Hallowed be Thy Name. Thy Kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation ; but deliver us from evil. Amen.

ALMIGHTY God, unto Whom all hearts be open, all desires known, and from Whom no secrets are hid, cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit ; that we may perfectly love Thee, and worthily magnify Thy Holy Name, through Christ our Lord, Amen.

During the Commandments, think of the following sins, and ask God to pardon the past, and help you for the future, saying the " Lord have mercy " after each :—

SINS AGAINST THE COMMANDMENTS.

I.

Disbelieving in God : distrusting Him : being careless about serving Him : not regarding Him above all things : loving anything more than Him, *i.e.*, so as to interfere with our duty to Him.

Lord, have mercy upon us, and incline our hearts to keep this law.

II.

Low ideas about God : superstition : holding wrong beliefs : joining in schismatical worship : not believing the Catholic Faith.

Lord, have mercy, etc.

III.

Irreverence to God's Name, Word, Church, Sacraments : all sorts of profanity.

Lord, have mercy, etc.

IV.

Neglecting to go to Church, and to observe Sundays, Christmas Day, Ash Wednesday, Good Friday, Ascension Day, Fridays, Fast Days, etc. : neglecting prayer, attendance at the Holy Eucharist, and Communion : preventing others from worshipping : neglecting to get instruction about our holy Faith and Religion : preparing carelessly for Communion, and not using confession, when needful.

Lord, have mercy, etc.

V.

Disregard of duty to parents, children, masters, superiors, friends, employed, acquaintances, servants, God-children, benefactors, etc.

Lord, have mercy, etc.

VI.

Anger, malice, spitefulness, jealousy, envy, in thought, word, or deed : murdering the souls of others by tempting them to sin.

Lord, have mercy, etc.

VII.

Immodesty and impurity in thought, look, desire, word, or act : sloth and idleness : greediness, daintiness, and intemperance.

Lord, have mercy, etc.

VIII.

Dishonesty in dealings and words : deceit and untruthfulness : extravagance ; stinginess.

Lord, have mercy, etc.

IX.

Rash judgment : taking pleasure in blaming others or hearing them blamed : scandal, censoriousness.

Lord, have mercy, etc.

X.

Covetous desire for what we have not got : discontent : murmuring : wrong ambitions.

Lord, have mercy upon us, and write all these Thy laws in our hearts, we beseech Thee.

Then say,

GRANT, O Lord, that we may be truly prepared for joining in this great Sacrifice to-day ; and, because our sins alone can render us displeasing to Thee, therefore we cry aloud to Thee for mercy ; through Jesus Christ, our only Mediator and Advocate. Amen.

The Priest, having prayed for the Queen, then reads the Collect or Collects, which you should follow.

THE COLLECT.

Then he reads the Epistle, to which listen attentively.

THE EPISTLE.

After this the Priest moves, and sometimes the book is moved to the other side of the Altar, to represent the Church going forth to preach the joyful Gospel of Jesus Christ ; meanwhile, you can say,

OPEN, O Lord, mine ears and mine heart, that the Divine words of the Gospel may sink into my soul !

At the beginning of the Gospel, while you say, "Glory be to Thee, O Lord," you can sign yourself with the sign of the Cross, in token that you are not ashamed of the Cross of Christ, and His Words, while you stand up to show readiness to go and do whatever your Saviour bids you in His Gospel. At the end of the Gospel, say, "Praise be to Thee, O Christ."

THE GOSPEL.

Then the Priest, standing before the middle of the Altar, says the Nicene Creed. Join in it, bowing or kneeling at the words, "and was Incarnate by the Holy Ghost of the Virgin Mary, and was made man," in reverence to our Lord for humbling Himself to take human nature upon Him.

NICENE CREED.

I BELIEVE in one God, the Father Almighty, Maker of heaven and earth, And of all things visible and invisible :

And in one Lord Jesus Christ, the only-begotten Son of God, Begotten of His Father before all worlds, God of God, Light of Light, Very God of very God, Begotten, not made, being of one substance with the Father, By whom all things were made ; Who for us men and for our salvation came down from heaven, **AND WAS INCARNATE BY THE HOLY GHOST**

OF THE VIRGIN MARY, AND WAS MADE MAN, And was crucified also for us under Pontius Pilate. He suffered and was buried, and the third day He rose again according to the Scriptures, And ascended into heaven, and sitteth on the right hand of the Father. And He shall come again with glory to judge both the quick and the dead : Whose kingdom shall have no end.

And I believe in the Holy Ghost, The Lord and Giver of life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worshipped and glorified, Who spake by the Prophets. And I believe one Catholic and Apostolic Church. I acknowledge one Baptism for the remission of sins, And I look for the Resurrection of the dead, And the life of the world to come. Amen.

The Collection is here made. Give as often and as much as you can, and always gladly. When you have made your gift, kneel down.

And the Priest having read an offertory sentence, uncovers the Chalice or Cup, and taking in his hand the Paten, or little plate, goes to the side of the altar and places on it sufficient bread. Returning to the centre, he offers it to God. Going to the side again, he takes the wine and pours it into the Chalice, mixing with it a little

water, in remembrance of the blood and water which issued from the Saviour's Side. After this he returns and offers the Chalice, calling on the Holy Spirit to sanctify the offering. You can meanwhile pray as follows :

PRAYERS AT THE OFFERTORY.

ACCEPT, O Eternal Father, this offering which is here made to Thee by Thy minister, in the name of us all here present, and of Thy whole Church. There is as yet only bread and wine ; but, by a miracle of Thy power and grace, there will shortly be present, the Body and Blood of Thy beloved Son. He is our High Priest and our Victim. With him and through Him we desire to draw near to Thee this day, and by His hands to offer Thee this sacrifice, for Thine Own honour, praise, and glory ; in thanksgiving for all Thy benefits ; in satisfaction for all our sins, and for obtaining conversion for all unbelievers, and mercy, grace, and

deeper repentance and greater holiness and salvation for all Thy faithful. And with this offering of Thine only-begotten Son, we offer ourselves to Thee, begging, that through this Sacrifice we may happily be united to Thee, and that nothing in life or death may ever separate us from Thee any more. Through Jesus Christ our Lord. Amen.

O MOST pure and holy God, wash my soul, I beseech Thee, from every stain, and grant that I may be worthy to assist with a clean heart at this most holy sacrifice.

O MOST holy and adorable Trinity, vouchsafe to receive this our sacrifice in remembrance of our Saviour's Passion, Resurrection, and glorious Ascension; Grant that we may die with Him to our sins, rise with Him to a new life, and ascend with Him to Thee. Let

those saints whose memory we celebrate on earth remember us before Thy Throne in heaven, and obtain mercy for us, through the same Jesus Christ our Lord. Amen.

Let my prayer be set forth in Thy sight as the incense, and let the lifting up of my hands be an evening sacrifice.

The priest then asks you to join him in praying for the Church Militant ; follow the prayer.

PRAYER FOR THE CHURCH MILITANT.

ALMIGHTY and Ever-living God, Who by Thy Holy Apostle hast taught us to make prayers and supplications, and to give thanks, for all men ; We humbly beseech Thee most mercifully to accept our alms and oblations, and to receive these our prayers, which we offer unto Thy Divine Majesty ; beseeching Thee to inspire continually the universal Church with the spirit of truth, unity, and concord : And grant, that all they that do confess Thy Holy Name, may agree in the truth of Thy Holy Word, and live in unity

and godly love. We beseech Thee also to save and defend all Christian Kings, Princes, and Governors ; and specially Thy Servant VICTORIA our Queen ; that under her we may be godly and quietly governed : And grant unto her whole Council, and to all that are put in authority under her, that they may truly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of Thy true religion and virtue. Give grace, O heavenly Father, to all Bishops and Curates, that they may both by their life and doctrine set forth Thy true and lively Word, and rightly and duly administer Thy Holy Sacraments ; And to all Thy people give Thy heavenly grace ; and especially to this congregation here present ; that, with meek heart and due reverence, they may hear and receive Thy Holy Word ; truly serving Thee in holiness and righteousness all the days of their life. And we most humbly beseech Thee of Thy goodness, O Lord, to comfort and succour all them, who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity. And we also bless Thy Holy Name for all Thy servants departed this life in Thy faith and fear ; beseeching Thee to give us grace so to follow their good examples, that with them we may be partakers of Thy heavenly

kingdom : Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. Amen.

Then the Priest in the short Exhortation addresses those who are going to Communicate, and invites them to join in the general confession, saying,

YE that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in His holy ways ; Draw near with faith and take this Holy Sacrament to your comfort ; and make your humble confession to Almighty God, meekly kneeling upon your knees.

If you are not going to Communicate, you can think of the time you next will do so, and go on to join in the Confession.

ALmighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men ; We acknowledge and bewail our manifold sins and wickedness, Which we, from time to time, most grievously have committed, By thought, word, and deed, Against Thy Divine Majesty, Provoking most justly Thy wrath and indignation against us. We do

earnestly repent, And are heartily sorry for these our misdoings ; The remembrance of them is grievous unto us ; The burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful Father ; For Thy Son our Lord Jesus Christ's sake, Forgive us all that is past ; And grant that we may ever hereafter serve and please Thee In newness of life, To the honour and glory of Thy Name ; through Jesus Christ our Lord. Amen.

THE ABSOLUTION.

Listen to the Absolution, and the comfortable words of Christ and His Apostles, which assure all who have made a careful and good repentance of pardon and forgiveness.

ALMIGHTY God, our Heavenly Father, Who of His great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto Him ; Have mercy upon you ; pardon and deliver you from all your sins, confirm and strengthen you in all goodness ; and bring you to everlasting life ; through Jesus Christ our Lord. Amen.

THE COMFORTABLE WORDS.

Hear what comfortable words our Saviour Christ saith unto all that truly turn to Him :

COME unto Me, all that travail and are heavy laden, and I will refresh you.
 So God loved the world, that He gave His only begotten Son, to the end that all that believe in Him should not perish, but have everlasting life.

Hear also what Saint Paul saith :

This is a true saying, and worthy of all men to be received, That Christ Jesus came into the world to save sinners.

Hear also what Saint John saith :

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous ; and He is the propitiation for our sins.

The Priest then invites all to more earnest devotion, saying,

Lift up your hearts.

Answer. We lift them up unto the Lord.
 Let us give thanks unto our Lord God.

Answer. It is meet and right to do so.

The Priest then says the Preface. It is so called because it leads up to the more solemn part of the Service.

(Sometimes there is a special Preface to be found in the Prayer Book.)

THE PREFACE.

IT is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto Thee, O Lord, Holy Father, Almighty, Everlasting God.

THEREFORE with Angels and Archangels, and with all the company of Heaven, we laud and magnify Thy glorious Name ; evermore praising Thee, and saying,

After this the Sanctus, in which join with head bowed down, thinking how even the Holy Angels dare not look on the Holiness of God, but veil their faces, and bow before Him.

THE SANCTUS.

HOLY, Holy, Holy, Lord God of Hosts, Heaven and earth are full of Thy glory ; glory be to Thee, O Lord Most High. Amen.

Then the Priest, kneeling, says the Prayer of Humble Access, which you can follow, thinking (if you are not going to communicate) of the time when you will next receive

our Lord, and asking God that you may eat the Flesh of Christ and drink His Blood worthily.

PRAYER OF HUMBLE ACCESS.

WE do not presume to come to this Thy Table, O merciful Lord, trusting in our own righteousness, but in Thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under Thy Table. But Thou art the same Lord, Whose property is always to have mercy ; grant us, therefore, gracious Lord, so to eat the Flesh of Thy dear Son Jesus Christ, and to drink His Blood, that our sinful bodies may be made clean by His Body, and our souls washed through His most precious Blood, and that we may evermore dwell in Him and He in us. Amen.

If the Priest prays silently, you can once more pray for yourself, your friends, and others, and use the following :

O LORD, joining in communion with and celebrating the memory of all Thy saints, we present to Thee this bread and wine, that by Thine all-powerful blessing

there may be vouchsafed to us the precious Body and Blood of Thy Beloved Son; and that through Him, and through His Death and Passion, applied to our souls by these Sacred Mysteries, we may obtain mercy, grace, and peace in this life, and eternal happiness in the next.

Then say,

Blessed is He that cometh in the Name of the Lord. Hosanna in the highest.

The Priest then proceeds to the most solemn part of the Service,—the Consecration, first of the Bread, then of the wine, that the Body and Blood of our Lord may become present: which Consecration is made by Christ's own words, pronounced in His Name and Person by the Priest, and is the most essential part of the Sacrifice; for thereby the Body and Blood of Christ are shown forth before God, and offered to Him.

Bow your head during the whole prayer, especially after the words, "Who in the same night," etc.

PRAYER OF CONSECRATION.

ALMIGHTY GOD, OUR HEAVENLY FATHER, WHO OF THY TENDER MERCY DIDST GIVE THINE ONLY SON JESUS CHRIST TO SUFFER DEATH UPON THE CROSS FOR OUR REDEMPTION, WHO MADE THERE, BY HIS ONE OBLATION OF HIMSELF ONCE OFFERED, A FULL, PERFECT, AND SUFFICIENT SACRIFICE, OBLATION, AND SATISFACTION, FOR THE SINS OF THE WHOLE WORLD ; AND DID INSTITUTE, AND IN HIS HOLY GOSPEL COMMAND US TO CONTINUE A PERPETUAL MEMORY OF THAT HIS PRECIOUS DEATH UNTIL HIS COMING AGAIN ;

HEAR US, O MERCIFUL FATHER, WE MOST HUMBLY BESEECH THEE ; AND GRANT, THAT WE RECEIVING THESE THY CREATURES OF *The* BREAD AND WINE, ACCORD- *Invocation.* ING TO THY SON OUR SAVIOUR JESUS CHRIST'S HOLY INSTITUTION, IN REMEMBRANCE OF HIS DEATH AND PASSION, MAY BE PARTAKERS OF HIS MOST BLESSED BODY AND BLOOD :

WHO IN THE SAME NIGHT THAT HE WAS BETRAYED, TOOK BREAD, AND WHEN HE HAD GIVEN THANKS, HE BRAKE IT, AND GAVE *Consecration* IT TO HIS DISCIPLES, SAY- *of the Bread.* ING, TAKE EAT,

THIS IS MY BODY WHICH
IS GIVEN FOR YOU ;

DO THIS IN REMEMBRANCE OF ME.

LIKewise AFTER SUPPER
HE TOOK THE CUP ; AND *Consecration*
WHEN HE HAD GIVEN *of the Cup.*
THANKS, HE GAVE IT TO THEM, SAYING :
DRINK YE ALL OF THIS ; FOR

THIS IS MY BLOOD OF
THE NEW TESTAMENT,
WHICH IS SHED FOR
YOU AND FOR MANY
FOR THE REMISSION
OF SINS :

DO THIS AS OFT AS YE SHALL DRINK IT,
IN REMEMBRANCE OF ME. Amen.

*At the Consecration, both of the Bread and
of the Wine say,*

I worship Thee, O Christ, my
God and my Saviour, offered for me !

Then make other Acts of Worship.

Thou art the King of Glory, O
Christ.

Thou art the everlasting Son of
the Father.

Day by day we magnify Thee ;

And we worship Thy Name, ever
world without end.

Vouchsafe, O Lord, to keep us
this day without sin.

O Lord, have mercy upon us ;
have mercy upon us.

O Saving Victim, opening wide
The gate of Heaven to man below ;
Our foes press on from every side,
Thine aid supply, Thy strength bestow.

All praise and thanks to Thee ascend
For evermore, blest One in Three ;
O grant us life that shall not end,
In our true native land with Thee.

I adore Thee, O Lord my God,
Whom I know to be veiled beneath
these earthly forms.

Hail, most Holy Body of Christ !
Hail, most Holy Blood of Jesus,
shed for sinners !

Christ, eternal King, I praise, I
bless, I glorify Thee !

*Then offer to God the Father the Sacrifice
of the Death of Christ, as though at Cal-
vary, for your special object.*

O Eternal Father, look on the face of Thy dear Son! Receive this Holy Sacrifice for the pardon of my sins for the special gift of for grace and peace to all Thy faithful

Look, Father, look on His anointed face,
And only look on us as found in Him :
Look not on our misusings of Thy grace,
Our prayer so languid, and our faith so dim :
For lo ! between our sins and their reward
We set the Passion of Thy Son our Lord.

Then pray for the faithful departed.

Remember also, O Lord, the souls of the faithful departed, especially —. To these and all that rest in Christ we beseech Thee grant a place of refreshment, light, and peace ; through the same Christ our Lord.

Then say,

We humbly implore Thy mercy, O Lord, for ourselves also ; we beg pardon for all our sins ; we desire

to detest them, and to renounce them for ever. All our hope is in the multitude of Thy tender mercies, from which we confidently expect forgiveness, through Jesus Christ; and to be one day, through Him, admitted into the company of the blessed apostles and martyrs in Thy heavenly Paradise. In the meantime we desire to offer Thee daily, through Him, all honour and glory.

After which say,

O Lamb of God, that takest away the sins of the world, have mercy upon us.

O Lamb of God, that takest away the sins of the world, have mercy upon us.

O Lamb of God, that takest away the sins of the world, grant us Thy peace.

Then,

In saying to Thine apostles, " My peace I leave you, My peace I

give you," Thou hast promised, O Lord, to all Thy Church that peace which the world cannot give,—peace with Thee, and peace with ourselves.

Let nothing, O Lord, ever interrupt this holy peace: let nothing separate us from Thee, to whom we heartily desire to be united through this blessed Sacrament of peace and reconciliation. Let this food of angels strengthen us in every Christian duty, so that we may never more yield to temptations, or fall into our besetting sins.

At Communion time say,

Lord I am not worthy that Thou shouldest come under my roof, but speak the word only, and my soul shall be healed.

[If you are going to communicate, you can repeat this as you go up to the Altar.]

The Priest will communicate you with both kinds. As he gives you the sacred Body of our Lord, he says,

The Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. Take and eat This in remembrance that Christ died for thee, and feed on Him in thy heart by faith with thanksgiving.

When he gives the sacred Blood, he says,

The Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Drink This in remembrance that Christ's Blood was shed for thee, and be thankful.

Say on receiving each kind, and as you return from the Altar,

Thanks be to Thee, O Jesus, for this unspeakable gift.

After your Communion, if there is time, you can use, repeating slowly, the Aspirations on page 78.]

If you are not going to communicate, join with the Priest and those who receive the Holy Sacrament by making an

ACT OF SPIRITUAL COMMUNION.

O my most loving Saviour, since I must not have the happiness of

receiving Thee this day, suffer me to gather up the precious crumbs that fall from Thy Table, and to unite myself to Thee by faith, hope, and love. I confess I do not deserve the children's bread ; but I humbly dare to say that, apart from Thee my soul is dried up with thirst, and my heart is cast down with faintness. Come, then, into me, O my divine Jesus ! come into my mind, to illuminate it with Thy light ; come into my heart, to enkindle in it the fire of Thy love, and to unite it so intimately with Thy own, that it may be no more I that live, but Thou that livest in me, and reignest in me for ever.

[If there is time during the Communion of the people, use the Litany at page 96.]

After the Communion, the Priest covers the Paten and Chalice and says the Lord's Prayer, in which join ; then follows the Prayer of Post-Oblation, dedicating yourself to God in union with the Sacrifice of His Son that you have been commemorating.

OUR Father which art in heaven,
 Hallowed be Thy Name. Thy
 kingdom come. Thy will be done in
 earth, As it is in heaven. Give us this day
 our daily bread. And forgive us our
 trespasses, As we forgive them that trespass
 against us. And lead us not into tempta-
 tion ; But deliver us from evil : For Thine
 is the kingdom, the power and the glory ;
 For ever and ever. Amen.

*Sometimes another prayer (thanking God
 for the unspeakable blessings of Holy Com-
 munion) is used instead of this following.*

OUR LORD and heavenly Father, we
 Thy humble servants entirely desire
 Thy fatherly goodness mercifully to accept
 this our sacrifice of praise and thanksgiving ;
 most humbly beseeching Thee to grant,
 that by the merits and death of Thy Son
 Jesus Christ, and through faith in His
 Blood, we and all Thy whole Church may
 obtain remission of our sins, and all other
 benefits of His Passion. And here we
 offer and present unto Thee, O Lord, our-
 selves, our souls and bodies, to be a reason-
 able, holy, and lively sacrifice unto Thee ;
 humbly beseeching Thee, that all we, who
 are partakers of this Holy Communion, may
 be fulfilled with Thy grace and heavenly
 benediction. And although we be un-
 worthy, through our manifold sins, to offer

unto Thee any Sacrifice, yet we beseech Thee to accept this our bounden duty and service ; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord ; by Whom, and with Whom, in the unity of the Holy Ghost, all honour and glory be unto Thee, O Father Almighty, world without end. Amen.

Then praise God for all His mercies in the "Gloria in Excelsis," and receive humbly the Peace and the Blessing.

GLORIA IN EXCELSIS.

GLORY be to God on High, and in earth peace, good will towards men. We praise Thee, we bless Thee, we worship Thee, we glorify Thee, we give thanks to Thee for Thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only begotten Son Jesu Christ ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For Thou only art holy ; Thou only art the Lord ; Thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.

THE PEACE AND THE BLESSING.

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of His Son Jesus Christ our Lord :

And the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you and remain with you always. Amen.

Immediately on this, the Priest consumes whatever may remain of the Sacred Body and Blood of our Lord, and cleanses the vessels. During this and afterwards, he says some prayers, and may read a short Gospel taken from S. John. You should wait kneeling: meanwhile say the following:

I return Thee now most hearty thanks, O my God, through Jesus Christ Thy Son, that Thou hast been pleased to deliver Him up to death for us, and to give us His Body and Blood, both as a Sacrament and a Sacrifice, in these holy mysteries; at which Thou hast permitted me, a most unworthy sinner, to assist this day. May all heaven and earth bless and praise Thee for

ever for all Thy mercies. O pardon me, dear Lord, all my distractions, and the manifold negligences of which I have been guilty this day in Thy sight ; and let me not depart without Thy blessing. Behold, I desire from this moment to give up myself and all that belongs to me into Thy hands ; and I beg that all my undertakings, all my thoughts, words, and actions, may henceforward tend to Thy glory ; through the same Jesus Christ our Lord. Amen.

THE GOSPEL OF S. JOHN.

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him, and without Him was not anything made that was made. In Him was life, And the life was the light of men. And the light shineth in darkness,

and the darkness comprehended it not. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him, to them gave He power to become the sons of God ; even to them that believe on His Name ; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. **AND THE WORD WAS MADE FLESH,** and dwelt among us (and we beheld His glory, the glory as of the only-begotten of the Father), full of grace and truth.

O Jesu, Lord, remember
 When Thou shalt come again,
 Upon the clouds of Heaven,
 With all Thy shining train :

When every eye shall see Thee
 In Deity revealed,
 Who now upon this Altar
 In silence art concealed :

Remember, then, O Saviour,
 I supplicate of Thee,
 That here I bowed before Thee,
 Upon my bended knee :

That here I owned Thy Presence,
 And did not Thee deny ;
 And glorified Thy greatness,
 Though hid from human eye.

Accept, Divine Redeemer,
 The homage of my praise ;
 Be Thou the Light and Honour,
 And Glory of my days.

Be Thou my consolation,
 When death is drawing nigh ;
 Be Thou my only Treasure,
 Through all eternity.

When you have communicated, try and spend, if possible, a quarter of an hour in prayer after Communion, opening your heart to Jesus Christ, Whom you have received. Make use of these aspirations and prayers to help you.

Aspirations after Communion.

BEHOLD, O Lord, I have Thee now, Who hast all things ; I possess Thee, Who possessest all things, and Who canst do all things : take off my heart, then, O my God and my All, from all other things but Thee, for in them there is nothing but vanity and affliction of spirit. Let my heart be fixed on Thee alone.

Thou art the Physician of my soul, Who healest all our infirmities by Thy sacred Blood. I am that sick man, whom Thou camest from heaven to heal : oh, heal my soul, for I have sinned against Thee.

Wonder.—Who am I, O Lord, that I should have received this favour ? Whence has this great blessedness come to me ? Who am I, Lord, a wretched sinner ?

Believe.—My Lord and my God, Jesus Christ, I believe that Thou art now in my heart. I possess Thy Body, Thy Blood, Thy Soul, Thy Divinity.

Worship.—I adore Thee, O Jesus Christ, my Lord and my God : I will worship Thee, the Lord of heaven and earth, in life and in death.

Offer Yourself.—Thou hast given Thyself wholly to me, O Lord. I give myself wholly to Thee ; I purpose, with the aid of Thy grace, only to live to serve and love Thee.

Be Grateful.—O my Lord and my God, Jesus Christ ! I thank Thee for having come into my heart. May angels and saints join me in thanking Thee worthily ; for, sinful creature as I am, of myself I can do nothing ; I know nothing.

Ask Grace.—My Lord and my God, Jesus Christ, grant that this Communion may be useful to my soul : fill me with horror of sin, love of goodness, patience amidst troubles, and, in a word, give me all the power necessary for living in Thy holy grace. Amen. Amen.

ACT OF THANKSGIVING.

Bless the Lord, O my soul, and let all that is within me praise and magnify His Name. Bless the Lord, O my soul, and see thou never forget all that He hath done for thee. O all ye works of the Lord,

bless the Lord, praise and glorify Him for ever. O all ye angels of the Lord, bless the Lord, praise and glorify His Holy Name. Bless the Lord, all ye saints, and let the whole Church of heaven and earth join in praising and giving Him thanks for all His mercies and graces to me : and so, in some measure, supply what is due from me. But all this still falls short of what I owe Thee for Thy infinite love. I offer to Thee, O eternal Father, the same Son of Thine, Whom Thou hast given me, and His thanksgiving, which is infinite in value. Look not, then, upon my insensibility and ingratitude, but upon the face of Thy Christ, and with Him and through Him, receive this offering of my poor self, which I desire to make to Thee.

PRAYERS AFTER COMMUNION.

O most merciful Saviour, behold, I have presumed to receive Thee this day into my house, relying on Thy infinite goodness and mercy, and hoping, like Zaccheus, to obtain Thy benediction. But, alas ! with how little preparation, with how little devotion ! From my heart I beg pardon for my great unworthiness, and for my innumerable sins, which I detest for the love of Thee. Thou seest, O Searcher of hearts, all my maladies, and all the wounds of my

soul. Thou knowest how prone I am to evil, and how backward and sluggish to good. Who can heal all these my evils but Thou, the true physician of my soul, Who givest me Thy Body and Blood in this Blessed Sacrament, as a sovereign medicine for all my infirmities? Dispel the darkness of ignorance from my understanding by Thy heavenly light ; drive away the corruption and malice of my will by the fire of Divine love ; strengthen my weakness with heavenly fortitude ; subdue in me all evil passions, particularly that which is most deeply rooted in me ; stand by me henceforward in all my temptations, that I may never be overcome ; and grant me that I may rather die a thousand deaths than to live to offend Thee mortally.

CONCLUSION.

Graciously hear all my prayers, O good Jesus ! hide me within Thy wounds, and there protect me from all my enemies. O let nothing ever separate me from Thee. Call me to Thee at the hour of my death, that, with Thy saints, I may praise Thee for ever. And now, Lord Jesus, I go from Thee for a while, but I trust not without Thee. To Thy love and protection I commend myself, as well as my brethren, my relatives, my country, my friends, and my enemies. Love us, O Lord ; change

our hearts, and transform us into Thyself. May I be wholly employed in Thee and for Thee ; and may Thy love be the end of all my thoughts, words and and actions, Who livest and reignest for ever and ever. Amen.

Remember the dignity of being a Communicant, and the responsibility. Think what dishonour you will do to God, what scandal you will cause to others, what harm you will do to your own soul, if you fall back into old faults and careless ways, still worse into sin. Resolve then to live in a way worthy of Him to Whom you have been thus united.





Office of Thanksgiving.

TO BE SAID IMMEDIATELY AFTER THE
PRECEDING PRAYERS, OR DURING
THE DAY.

Ant. Praise the Lord, O my soul : and
all that is within me, praise His Holy
Name.

Benedicite.

SONG OF THE THREE CHILDREN.

O all ye works of the Lord, bless ye the
Lord. O ye angels of the Lord, bless ye
the Lord.

O ye priests of the Lord, bless ye the
Lord. O ye servants of the Lord, bless ye
the Lord.

O ye spirits and souls of the righteous,
bless ye the Lord. O ye holy and humble
men of heart, bless ye the Lord.

O Ananias, Azarias, and Misael, bless ye
the Lord : praise Him, and magnify Him
for ever.

Let us bless the Father, the Son, and
the Holy Ghost : let us praise and magnify
Him for ever.

Blessed art Thou, O Lord, in the firmament of heaven ; and to be praised, glorified, and exalted above all for ever.

PSALM 150. *Laudate Dominum.*

O PRAISE God in His holiness : praise Him in the firmament of His power.

Praise Him in His noble acts : praise Him according to His excellent greatness.

Praise Him in the sound of the trumpet : praise Him upon the lute and harp.

Praise Him in the cymbals and dances : praise Him upon the strings and pipe.

Praise Him upon the well-tuned cymbals : praise Him upon the loud cymbals.

Let everything that hath breath : praise the Lord.

Glory be to the Father, etc.

Nunc Dimittis. SONG OF SIMEON.

LORD, now lettest Thou Thy servant depart in peace : according to Thy word.

For mine eyes have seen : Thy salvation,
Which Thou hast prepared : before the face of all people ;

To be a light to lighten the Gentiles ;
and to be the glory of Thy people Israel.

Glory be to the Father, etc.

Ant. Praise the Lord, O my soul : and all that is within me, praise His Holy Name ; Who forgiveth all thy sin, and healeth all thine infirmities ; Who saveth

thy life from destruction, and crowneth thee with mercy and loving-kindness.

Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Our father, etc.

V. Let all Thy works praise Thee, O Lord.

R. And Thy Saints give thanks unto Thee.

V. Thy saints shall exult in glory.

R. They shall rejoice in their beds.

V. Not unto us, O Lord, not unto us,

R. But to Thy Name give glory.

V. Lord, hear my prayer.

R. And let my cry come unto Thee.

O God, Who didst to the three children soothe the flames of fire, mercifully grant that the flames of sin may not kindle upon us, Thy servants. Amen.

Prevent us, O Lord, in all our doings, with Thy most gracious favour, and further us with Thy continual help ; that in all our works, begun, continued, and ended in Thee, we may glorify Thy Holy Name ; and finally, by Thy mercy, obtain everlasting life ; through Jesus Christ our Lord. Amen.

I render Thee thanks, O Lord, Holy Father, Almighty, Everlasting God, Who

hast vouchsafed, not for any goodness of mine, but only out of the greatness of Thy mercy, to feed me, a sinner, Thy unworthy servant, with the precious Body and Blood of Thy Son our Lord Jesus Christ ; and I pray that this Holy Communion may not bring guilt upon me to my destruction, but may help forward the peace and salvation of my soul. O Lord, I pray Thee by this Sacrament to strengthen my faith, to rid me of my sins, to root out my evil desires, and to make me loving, patient, and humble. Defend me against the craft and subtlety of the evil one, and enable me in true peace of soul to cling to Thee, my Lord and God, Who hast made me for Thyself. Bring me, a poor sinner, to that glorious Feast, where Thou, with Thy Son and the Holy Spirit, dost lighten and fill and rejoice the hearts of Thy servants in the courts of heaven ; through the same our Lord Jesus Christ. Amen.

I beseech Thee, O Lord Jesus Christ, that Thy Passion may be unto me virtue, whereby I may be fenced, protected, and defended. Let the sprinkling of Thy Blood be to me the washing away of all my sins. Let Thy Death be to me everlasting glory, both now and for ever. Amen.

The grace of our Lord, etc.

After Communion.

COME, let me for a moment cast
All earthly thoughts away,
And muse upon the sacred gift
Which I received to-day.

This morning that eternal Lord,
Who is my Judge to be,
Came to this lowly tenement
To stay awhile with me.

With His celestial Flesh and Blood,
My fainting soul He fed ;
With tender words of grace and love,
My heart He comforted.

O, soul of mine, reflect, reflect,
Consider, one by one,
What marvels of surpassing grace
Thy God in thee hath done.

SUNDAY *after Communion.*

"Praise the Lord, O my soul ! and forget not all His benefits."

O ALMIGHTY GOD and Heavenly Father, I return Thee thanks and praise for all Thy mercies vouchsafed unto me, and particularly for the opportunity which Thou hast this day given me of receiving that Holy Sacrament, which Thy Son has appointed as a memorial of His Death and sufferings, and for the support and nourishment of our souls. I confess, O Lord, that I have not received it with a suitable degree of love and devotion towards Thee, nor am I sufficiently sensible of those blessings which it both commemorates and imparts. Forgive, O Lord, the weakness and imperfection of this and all my other services ; increase my faith, enliven my heart with a constant and thankful affection towards Thee, and enable me by Thy Holy Spirit to fulfil the promises of obedience and a better life, which I have now made to Thee. Make me watchful over my thoughts, words, and actions ; grant that I may lead an honest, sober, chaste, and godly life, following the example of my Blessed Master, Jesus Christ, and placing my whole trust in His precious Death for the pardon of my sins : that when

He shall come to judge the world, I may be found clothed with His righteousness, and be received into Thy heavenly Kingdom.

REMAIN in me, O gracious Jesus : be Thou the protection and lasting safety of my soul and body. Drive far from me all the assaults of the enemy : make them to go far from the power of Thy Presence, so that, protected both outwardly and inwardly, I may pass by the right path to Thy eternal Kingdom : Who livest and reignest for ever and ever. Amen.

The Soul of Christ hallow me,
And the Body strengthen me,
And the Blood ransom me,
And the Water wash me,
And the Bruises heal me,
And the Wounds hide me.

O blessed Jesu, hear me ;
Suffer me not to be separated from Thee ;
From the malicious enemy defend me,
In the hour of my death call me,
And place me near to Thee,
That with the saints I may praise Thee
To all eternity. Amen.

1. MONDAY *after Communion.*

"Thanks be to God for His unspeakable gift !"

I RENDER Thee thanks, O Good Lord, Benefactor of my soul, because Thou hast made me partaker of Thy heavenly and immortal Mysteries. But what more can I render unto Thee, O my God? Verily, I am less than all Thy gifts. O most Merciful God, receive therefore the praises and thanksgivings which Thy Son our Saviour, in His sacred Humanity, offered to Thee. Receive those which He offered Thee from the moment of His Incarnation, throughout the whole course of His life; and those especially, which, when instituting this ever-blessed Sacrament, and knowing us to be unable to return worthy thanks for so great a benefit, lifting up His eyes to heaven, in the name of all of us, He offered unto Thee, O God, His Father Almighty.

One holds me fast : kept in His pure embrace
 I rest in peace :
 Flows on my weary heart His softening grace,
 And troubles cease.

2. TUESDAY *after Communion.*

" Abide with me."

O GRACIOUS Lord Jesus, Who hast deigned to make this habitation of my soul, unworthy as it is, Thine own ; deign, O Lord, moreover, to make therein Thy perpetual indwelling. Make me a man after Thine own heart ; unite me closely to Thee ; and transform and change me wholly into Thyself. Save me, O Jesu Christ, by Thy most precious Passion, and drive far from me all the malice of the adversary. I pray Thee also, that Thou wilt deign to grant to me and to others, both living and departed, whom I desire to remember, all the gifts and graces which I can obtain in virtue of this Holy Sacrifice, Oblation, and Satisfaction.

Lord, stooping from Thy Throne above,
 Thou wilt not dwell from man apart ;
 Thou, in Thy Sacrament of love,
 Hast come to dwell within my heart.

3. WEDNESDAY *after Communion.*

“ Look upon the face of Thine anointed.”

ALMIGHTY and Everlasting God, Saviour of souls, and Redeemer of the world, in mightiest mercy look upon me Thy servant, prostrate before Thy Divine Majesty, and most graciously look upon the Sacrifice of Thy Body and Blood, which I joined in offering to the honour of Thy Name ; for the salvation of the faithful, both living and departed ; and for my sins and offences. Accept this, my thanksgiving, which I now offer unto Thee ; remove Thine anger from me ; open unto me the gate of Heaven ; in Thy power, rescue me from all evils ; and in Thy lovingkindness, pardon whatever I may have done of my own wilfulness, and forgive this my imperfect gratitude. So in this life, make me to persevere in Thy Commandments, that I may be worthy to be united with the flock of Thine Elect, in Thy presence, O my God, Whose blessed Name, Honour and Kingdom endureth for ever and ever.

Thou within the veil hast entered,
 Robed in flesh our great High Priest ;
 Thou on earth both Priest and Victim,
 In the Eucharistic Feast.

4. THURSDAY *after Communion.*

“So man did eat Angel's food.

GRANT, O Lord God my Saviour, that with the frequency in receiving this Divine Mystery, my holiness may be increased, and that my soul may be saved, which Thou hast redeemed with Thy most precious Blood. Deal Thou with me after Thy goodness, and not according to my wickedness and iniquity. Look upon my good works, how few and imperfect they are, and amend and sanctify them ; count them to be done in grateful thanksgiving for Thy mercy ; make them acceptable to Thyself, and ever make them more and more perfect ; and bring me, a slothful and unprofitable servant, to a good and blessed end.

He feeds me, lest I faint, or fall, or die,
 With food from heaven ;
 He His Own Self, in wondrous Mystery,
 To me has given.

5. FRIDAY *after Communion.*

"Ye do show the Lord's Death till He come."

I RENDER unto Thee most humble and hearty thanks, O my Lord, for that Thou hast not only offered Thyself willingly, with outstretched Hands and naked Body, on the Altar of the Cross, for my sins to God the Father, but hast also given me that same Body to be my Food and Sustenance. And as, O Lord, Thou didst will that nothing should remain in Thee, but entirely pass into a Sacrifice of Divine Atonement, so now I humbly desire to offer myself voluntarily to Thee, as a pure and holy oblation of thanksgiving, with all the powers and affections of my soul, as perfectly as I can. O Lord Jesus, I beseech Thee, in the simplicity of my heart, receive me Thy servant for ever, as a sacrifice of perpetual thanksgiving.

O Saving Victim, opening wide
The gate of Heaven to man below,
Our foes press on from every side,
Thine aid supply, Thy strength bestow.

6. SATURDAY *after Communion.*

"He that eateth Me, even he shall live by Me."

LORD, now Thou lettest Thy servant depart in peace, according to Thy word; for now hast Thou fed me with Thy Body and Thy Blood. For this, Thine infinite goodness, I render Thee hearty thanks; but do not Thou, O my God, I pray Thee, go far from me. Look upon me, and help me; for evil thoughts rise up against me day by day, and many temptations make war against me. Grant that I may pass through them uninjured; grant that I may break through them unharmed. Fight Thou, O Lord, on my side, and drive far from me all assaults of the enemy. Bless and sanctify me with Thy heavenly blessing. Protect and preserve the soul of Thy servant amid the many dangers of this life; and, Thy grace accompanying me, guide me by the way of peace to the country of eternal brightness.

**Be Thou my Consolation,
When death is drawing nigh;
Be Thou my only treasure,
Through all eternity.**



Litany of the Blessed Sacrament.

LORD, have mercy upon us.
Christ, have mercy upon us.
Lord have mercy upon us.

O Christ, hear us.
O Christ, graciously hear us.

O GOD the Father, of Heaven,
O God the Son, Redeemer of
the world,
O God the Holy Ghost,
Holy Trinity, One God,

JESU, God and Man,
Jesu, Who before Thy Passion
didst desire to eat this Passover
with Thy disciples,
Jesu, Who when Thou wert about to
institute this holy Sacrament didst
first wash Thy disciples' feet,
Jesu, Priest for ever, Who didst offer
Thyself as a Victim upon the Altar
of the Cross,

Have mercy upon us.

Jesu, Who dost vouchsafe to be present
 among us under the forms of bread
 and wine,
 Jesu, the Bread of life, Who camest
 down from Heaven,
 Jesu, the heavenly Manna, Who dost
 nourish Thy elect in the desert of
 this world,
 Jesu, the Food of Angels, Whose
 sweetness fills our hearts with hea-
 venly joys,
 Jesu, the Lamb without spot, Who,
 having been once sacrificed, art con-
 tinually presented before the Father
 as our Propitiation,
 Jesu, Who didst make Thyself known
 to Thy two disciples in the Breaking
 of Bread,
 Jesu, Who dost feed us with Thy very
 Body and Blood,
 Jesu, Who hast said, Come unto Me,
 all ye that labour and are heavy
 laden, and I will give you rest,
 Jesu, Who hadst compassion on the
 multitude in the wilderness.
 Jesu, Who exhortest us to receive Thee,
 saying, My Flesh is meat indeed, and
 My Blood is drink indeed,
 Jesu, Who hast said, Except ye eat the
 Flesh of the Son of Man, and drink
 His Blood, ye have no life in you,
 Jesu, Who hast said, He that eateth

Have mercy upon us.

My Flesh and drinketh My Blood
dwelleth in Me, and I in him,
Jesu, Who hast said, Whoso eateth My
Flesh and drinketh My Blood hath
eternal life.

Jesu, Who giving Thyself to be our
Meat and Drink, didst say, This is
My Body which is given for you,
This is My Blood which is shed for
you,

Jesu, Who in this august and venerable
Mystery art Thyself both Priest and
Victim,

Jesu, Who in this wonderful Sacra-
ment has left us a Memorial of Thy
Passion,

BE merciful to us.
Spare us, O Lord.

Be merciful to us.

Graciously hears us, O Lord.

FROM an unworthy reception of
Thy Body and Thy Blood,
From the lust of the flesh,
From the lust of the eyes,
From the pride of life,
From every occasion of sin,

BY Thy resistless Power, which
changeth the course of nature as
Thou willest,

By Thy unsearchable Wisdom, which
disposeth all things in perfect order,

Have mercy upon us.

Good Lord, deliver us.

By Thy infinite Goodness, which freely
bestows Thyself in this incompre-
hensible Mystery,
By Thy most sacred Body, broken for
us upon the Cross, and really given
unto us in the Holy Communion,
By Thy most precious Blood, poured
out for us upon the Cross, and really
given to us in the Cup of blessing,

Good Lord, deliver us.

WE sinners beseech Thee,
That it may please Thee to
preserve, and increase our faith,
reverence, and devotion towards this
wondrous Sacrament,
That it may please Thee to enable us
through a true confession of our sins
worthily to receive the Holy Eucha-
rist,
That it may please Thee to deliver us
from all heresy, unbelief, and hard-
ness of heart,
That it may please Thee to impart to
us the precious and heavenly fruits of
this most holy Sacrament,
That it may please Thee to strengthen
and defend us with this heavenly
Food at the hour of our death,
That as by faith we here adore Thee
present although unseen, so we may
hereafter behold Thee face to face in
heaven,

We beseech Thee to hear us.

Son of God,

We beseech Thee to hear us.

O LAMB of God, That takest away the
sins of the world,

Spare us, good Lord.

O Lamb of God, That takest away the
sins of the world,

Graciously hear us, O Lord.

O Lamb of God, That takest away the
sins of the world,

Have mercy upon us.

O Christ, hear us.

O Christ, graciously hear us.

V. He gave them food from Heaven.

R. So man did eat Angels' food.

Let us pray.

O God, Who in this wonderful Sacrament has left us a memorial of Thy Passion, grant us so to venerate the sacred Mystery of Thy Body and Thy Blood, that we may ever feel within ourselves the fruit of Thy Redemption, Who livest and reignest with the Father and the Holy Spirit, one God, world without end. *Amen.*



Act of Spiritual Communion.

**WHICH MAY BE USED BY THOSE
WHO ARE, THROUGH NECESSITY, ABSENT
FROM CHURCH
AT THE TIME OF THE HOLY EUCHARIST.**

It sometimes happens that Christians, through distance of place, indisposition, or other unavoidable hindrances, are prevented from being present at the Holy Eucharist ; in which case it is proper that they should endeavour to assist at least in spirit, which may be done thus.

Say.

✠ In the Name of the Father, etc.

Our Father.

Glory be to the Father.

The 23rd Psalm.

Then,

To him that overcometh, will I give to eat of the tree of life which is in the midst of the Paradise of God.

ACT OF SORROW FOR SIN.

My God, I am very sorry that I have sinned against Thee, because Thou art so good. I will try not to sin again.

ACT OF THANKSGIVING.

I thank Thee, O Lord, Who hast given us Thy Body and Thy Blood to be both a Sacrifice and a Sacrament. Praise the Lord, O my soul.

Then three times,

Lord, I am not worthy that Thou shouldest come under my roof, but speak the word only and my soul shall be healed.

Then make an

ACT OF SPIRITUAL COMMUNION.

O dear Jesus come ✠ by Thy spiritual power into my soul. Heal it of its many failings. Strengthen me, for I am weak, and never let me be separated from Thee.

After which say,

Praise the Lord, O my soul, and all that is within me praise His Holy Name; Praise the Lord, O my soul, and forget not all His benefits.

O God, Who dost vouchsafe to feed us with that Bread which cometh down from Heaven, and giveth life unto the soul, so strengthen and sustain us by the Precious Body and Blood of Thy dear Son, that we may be able to resist the temptations of the world, the flesh, and the devil, and cheerfully follow the way of Thy commandments, through the same Jesus Christ our Lord.

The grace of our Lord, etc.





Repentance.

WHETHER we are preparing to meet our Lord at the Altar in Communion, or at His Judgment-seat after death, we alike require to have made a good repentance. But what have we to do to repent?

I. The first thing is to have the *firm purpose* to serve God thoroughly—the fixed resolution not to sin any more. This is a different thing from a mere wish to be saved, or a mere willingness not to sin. And the marks of this firm purpose are—

1. Carefulness to use the means to correct and amend one's life.
2. Great care to avoid the occasions of sin, the places, circumstances, and company that lead to sin.
3. Readiness to bear everything rather than offend God.

II. The next thing is to examine our lives to see what sins there are against us in the Book of Record. We must go back in memory over all our unrepented sins.

They may have been long committed. *Time does not blot out sins.* It is only the Precious Blood, applied to the penitent soul, that cleanses. If we have never done so before, we must now go over our whole life, and mark the great sins, their number, as far as we can remember, their gravity, their source. If we know that we have already examined our lives up to a particular time, and really repented, especially if we have made an honest Confession before a Priest, and received Absolution, we need not go further back than that point. But a general examination of our life is always useful. We must do what we can to make our examination complete. "Judge yourselves, that ye be not judged of the Lord." Put down in black and white what is bad in your life. That will help you towards the next step.

III. *Sorrow for your Sin.* Without this all repentance is false repentance. And this sorrow must not be remorse at the consequences of our sin, nor mere horror at the penalties we shall have to pay for our wickedness, but also sorrow that we have offended so good and loving a God. We may not feel such sorrow as we ought to do, at first. We should pray to God to give us deeper and truer sorrow. This is so clear, that no more need be said.

IV. *Confession of Sin.* God expects His

children always to tell out plainly to Him all the sins that they have committed. "I said, I will confess my sins unto the Lord, and so Thou forgavest the wickedness of my sins." This is, ordinarily, the condition of a true repentance. It is not that God does not know our sins, but that He wishes us to acknowledge *ourselves* that we have done the wrong things, and to be the humbler by this acknowledgment.

In order that this acknowledgment may be more real and complete, and perhaps further to humble us, He has bidden us confess our sins to Him before our fellow-sinners. "Confess your faults one to another." He does not encourage us to be reserved about our sins. Reserve is pride, and pride is sinful.

There is another reason why God bids us tell our sins to Him before men. *Our sins are not affairs only between ourselves and God.* Each sin is a wrong to the Body of Christ, the Church of which we are all members. So from the first the rule has been, "Confess your trespasses one to another." You have wronged the whole body: therefore humble yourself before the whole body, by acknowledging the wrong. But the Church has, under the guidance of the Holy Ghost, deputed the Priests to receive these confessions of sin. And the

Priests have the commission of Christ, to pronounce forgiveness to penitent souls in His name and by His power. This assurance of forgiveness and the benefit of absolution are the rewards we get for the full acknowledgment of our sins to God in this thorough, unreserved, and humbling, yet consoling way. The *best* way, therefore, in the case of all grave sins, is to open our grief to God's Minister, in order to get the benefit of absolution. If, however, we are unable to do this, we must tell out all our sins to God at least privately.

V. *Amendment or Satisfaction*, consists in doing all we can to remedy the effects of our sin ; in making up quarrels ; in making restitution in case of dishonesty ; in trying to set right any harm that may have been done by slander, detraction, or gossip ; in avoiding all that will probably lead us into sin again ; in bearing cheerfully all that may happen to us, as the penalties for past sins, and in mortifying ourselves by voluntary self-denial for the sake of our Lord.

Besides Repentance, we must also (1) have a real trust in our Lord's Redemption as the means whereby alone our souls can be saved, with deep gratitude to God for His Death and for all the graces we receive in consequence ; (2) be on terms of friendship with all men, and have done *our*

utmost to be reconciled to any with whom we may have quarrelled.

If this is our state, then we may humbly venture to receive our Lord at the Altar, or to appear before Him at the Judgment-seat.





Confession and Absolution.

CONFESSION of sin to God's Minister is a way by which truly penitent souls may make sure of a good repentance, and of special pardon for their sins with the grace of the Holy Ghost. S. James (v. 16) tells us, "Confess your faults one to another"; and the Church has arranged, for many centuries, that this confession shall be made before the Priest, the representative of the congregation, who is able to pronounce pardon or absolution in the Name and Person of Christ (2 Cor. ii. 10). The power of giving this pardon was granted to the Apostles by our Lord, as it had been claimed by Himself. He had said, "The Son of Man hath power upon earth to forgive sins," and then as He was going to depart from the earth, He said, "As My Father hath sent Me, even so send I you. And when He had said this, He breathed on them, and saith unto them, Receive ye the Holy Ghost; whose soever sins ye remit, they are remitted unto them; and whose

soever sins ye retain, they are retained." *S. John* xx. 23. Our Lord gave His Apostles all powers that He had exercised as Son of Man, that of performing miracles (which power was to be exercised according to special needs), and that of baptizing, celebrating, absolving, etc., the need for which always continues. These last powers they handed on to Bishops and Priests of the Church. In Baptism, then, Christians are cleansed from sin and born again spiritually—in Holy Communion they are fed with the spiritual food of the Body and Blood of Christ—in Absolution they are cleansed again from sin, and strengthened and gladdened by grace. All these are, equally, the wonderful operations of the self-same Spirit, the third person in the ever Blessed Trinity.

At first Absolution was for the most part only given after public confession of great sins, and generally by the Bishops. Soon it was found undesirable that the sins should be declared in public, and hence the change to private Confession.

Before the Reformation Confession was obligatory. But now the Church of England prefers to leave it to the discretion of her children to go to God's Minister for confession when they feel their need. Yet, as before, she gives her Priest, by Christ's command, power to forgive sins,—*Ordination*

of Priests,—"Whose sins ye forgive they are forgiven," and—*Visitation of the Sick*,—"Our Lord Jesus Christ hath left power in His Church to absolve all sinners who truly repent and believe in Him"; and she orders the Priest to say, "By His Authority committed unto me, I absolve thee from all thy sins."

She bids him urge sick people to make special confession of their sins—*Prayer Book, Visitation of the Sick*, "Here shall the sick person be moved to make a special confession of his sins if he feel his conscience troubled with any weighty matter," *i.e.*, wilful sin.

And as often as people come to Communion, she urges them, if they cannot quiet their own conscience, to go to confession to a Priest, that "having opened their grief they may receive the benefit of Absolution with ghostly counsel and advice."—*First Exhortation in Communion Service, near the end.*

We should therefore use it as often as seems good for our souls. Some may need it once a year, some three times a year, some oftener.

BENEFITS OF CONFESSION AND ABSOLUTION.

1. Our pardon is sealed, and we *know* that we are forgiven.
2. We get more self-knowledge.
3. We humble ourselves, by telling another our faults, and so make some slight amends, and do glory to God.
4. We get advice.
5. We have a test of whether we are penitent or not.
6. We receive the grace of Absolution.
7. We are checked in sin by the prospect of having to confess it, and so we are helped to perseverance.

STEPS TOWARDS ABSOLUTION.

1. Ask the Holy Spirit to show you your sins.
2. Examine your conscience.
3. Ask God to give you true sorrow.
4. Grieve over your sins.
5. Resolve with God's help to amend.
6. Go to the Priest, and open your grief, and if you make a full acknowledgment of your sins, and are truly penitent, you will receive Christ's pardon, through His Minister.

But remember that though you make Confession to God before His Minister, and

though the Absolution be pronounced in the Name and Person of Christ, still your pardon will be null and void, if you do not make a thorough acknowledgment, are not heartily sorry, do not make amends, and have not a firm purpose in God's strength to do better in future.





**Devotions before and after
Confession.**

**A PRAYER BEFORE EXAMINATION OF
CONSCIENCE.**

O MY God, I thank Thee for all Thy mercies and blessings bestowed upon me. I thank Thee that I have not fallen into even greater sins than those which I have committed, and that Thou hast given me time for repentance and amendment of life. Add this one blessing more to all the rest. Give me light to know my sins, and grace to be truly sorry for them.

O my God, I desire to confess my sins to Thy Priest, purely for Thy glory and the good of my soul, as the best reparation I can make for the ingratitude with which I have returned Thy love.

O Lord Jesus, before whom I must one day appear to give an account of my whole life, pour Thy Holy Spirit into my soul, and give me light to know my sins,

and grace to be truly sorry for them, that I may judge myself now with such severity, that Thou mayest judge me with mercy and compassion.

You can say also the Hymn, "Come, Holy Ghost." Then use the longer form of Self-Examination at page 119, or the shorter at page 128, or any other questions that you may find most useful.

AN ACT OF CONTRITION.

O LORD Jesus Christ, lover of our souls, Who for the great love wherewith Thou hast loved us, wouldst not the death of a sinner, but rather that he should be converted and live; I grieve from the bottom of my heart that I have offended Thee my most loving Father and Redeemer, unto Whom all sin is infinitely displeasing; Who hast so loved me that Thou didst shed Thy Blood for me, and endure the bitter torments of a most cruel death. O my God! O infinite Goodness! would that I had never offended Thee. Pardon me, O Lord Jesus, who most humbly implore Thy mercy. Have pity upon a sinner for whom Thy Blood pleads before the face of the Father.

ASPIRATIONS BEFORE CONFESSION.

MY Lord and my God, I sincerely acknowledge myself a vile and

wretched sinner, unworthy to appear in Thy Presence ; but do Thou have mercy on me and save me.

Most loving Father, I have sinned against Heaven and before Thee, and am no more worthy to be called Thy child ; make me as one of Thy servants, and may I for the future be ever faithful to Thee.

Oh that I had never transgressed Thy commandments ! Oh that I had never sinned ! Happy those souls who have preserved their innocence ; oh that I had been so happy !

But now I am resolved, with the help of Thy grace, to be more watchful over myself, to amend my failings, and fulfil Thy law. Look down on me with the eyes of mercy, O God, and blot out my sins.

Forgive me what is past, and, through Thine infinite goodness, secure me by Thy grace against all my wonted failings for the time to come.

PRAYER BEFORE CONFESSION.

A CCEPT, O Lord, I beseech Thee, this my confession, and mercifully pardon all my deficiencies, that, according to the greatness of Thy mercy, I may be fully and perfectly absolved in Heaven ; Who livest and reignest with the Father and the Holy Ghost, etc.

Also use Psalm 51.

FORM OF CONFESSION.

✠ In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

I confess to God the Father, God the Son, and God the Holy Ghost, before the whole company of Heaven, and before you, father, that I have sinned exceedingly in thought, word, and deed, by my fault, by my own fault, by my own grievous fault. Especially I remember having committed the following sins since my last confession, which was ago

Here mention your sins.

For these and all my other sins, which I cannot now remember, I am heartily sorry, I firmly purpose to amend, and I ask of you, father, penance, advice, and absolution.

Wherefore I pray God the Father, the Son, and the Holy Ghost, to pity and pardon me, and you, father, to pray for me.

AFTER CONFESSION.

O MY God, I offer Thee my confession in union with the merits and sufferings of Jesus Christ my Saviour ; beseeching Thee to pardon all that Thou hast seen amiss therein, and to supply all that has been wanting. And grant that the

Absolution pronounced by Thy Priest upon earth may be confirmed in Heaven ; through Jesus Christ our Lord. Amen.

A THANKSGIVING AFTER CONFESSION.

I RETURN unto Thee, O Lord Jesus, and give Thee thanks that Thou hast been pleased to cleanse me from the foul leprosy of my sins. Blessed be Thy Name, O Lord, for ever and ever. Truly Thou art a Saviour, Who rejectest none that come unto Thee seriously desiring to repent, but receivest them into Thy favour and numberest them with Thy children. I acknowledge and adore Thy mercy, and dedicate myself wholly to Thy service hereafter. Assist my weakness, and suffer me not again to fall into my past sins and to be separated from Thee ; but so bind my heart and soul to Thee with the cords of Thy love, that I may say with the Apostle, " Who shall separate me from the love of Christ ? "

Also use Psalm 103.





Questions for Self-Examination.

Have I neglected to get instructed about God and religion—doubted any truth of the Christian religion—loved any person or thing more than God—left out my morning or evening prayers—said them carelessly, in a hurry, sleepily—neglected religion from fear of being laughed at—neglected grace at meals?

Been irreverent in church, by talking, laughing, looking about, sitting instead of kneeling?

Sworn — used bad words — used God's Name irreverently—spoken irreverently of holy things—made fun of good people —called others bad names — cursed others?

Stayed away from church when I ought to have gone—not attended at the Holy Eucharist — spent Sunday in idleness, pleasuring, unnecessary work—neglected Confirmation — neglected Holy Communion — received Sacraments without

due preparation—neglected Confession,
when I needed it?

Been disobedient, undutiful to parents—to
those set over me — disrespectful in
thought, word, or deed—neglected my
duty to father, mother, brothers, sisters,
relations, husband, wife, children, god-
children?

Been impatient, irritable, fretful—wished
evil to others — hated others — been
jealous of others?

Spoken harshly, angrily, in a passion—
spoken evil of others—grumbled—cross
when found fault with—struck others in
anger—fought—cruel to dumb animals—
injured another's soul by bad example or
persuasion—done injury to others out of
revenge?

Given way to impure thoughts and feelings
or conversation—read of such things—
done anything of the kind alone or with
others—looked at bad pictures—sung
bad songs—been in bad company or bad
places?

Been greedy or dainty — given way to
drinking—been too fond of dress—too
fond of sleep—lazy at work — wasted
time—wasted money—wasted abilities?

Taken anything not belonging to me,
money, goods, materials from my em-
ployer, fruit—been dishonest in any way
—not paid my debts?

Told lies about myself or about others—
acted lies—acted deceitfully?

Been discontented — murmured — complained—wished for better things than what God has given me—been proud—vain — conceited—thought myself better than others—thought well of myself for what I could do—boasted of what I could do?



Morning Prayers.

Kneeling down, make the sign of the Cross, saying :

✠ In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

Place yourself in the Presence of God, and adore His Holy Name.

O MOST Holy Trinity, One only God in Three Persons, I believe that Thou art here present. I humbly adore Thee and worship Thee with my whole heart.

Thank God for His mercies, and offer yourself to Him.

O MY God, I yield Thee hearty thanks and praise for all Thy mercies. Thou didst make me, and redeem me,

Thou sanctifiest me. It is of Thy goodness that I see the light of another day. I entreat Thee that I may spend it wholly in Thy service; and I offer Thee all my thoughts, words, acts, and sufferings, that they may be for Thy glory; through Jesus Christ our Lord. Amen.

Resolve to keep from sin and to practise holiness.

AND now, O Lord Jesus, my Saviour and my Master, my firm purpose is to keep from sin, especially the sin of [*here mention any besetting sin*] into which I grieve to say I have so often fallen, and I most earnestly desire to be like Thee, meek, lowly, pure, patient, and loving. Help me for Thy mercy's sake.

Ask for the graces which you need.

O MY God, Thou knowest my poverty and weakness, and that I cannot do anything good without Thee. Deny me not Thy help; proportion it to my needs. Give me strength to avoid everything evil, and to think, say, and do what is good, and enable me to bear patiently all the trials which it may please Thee to send me.

Our Father, etc.

I believe, etc.

COME, Holy Ghost, and fill the hearts
of Thy faithful people, and kindle
in them the fire of Thy love.

*[Add, if you can, Acts of Faith, Hope,
Love, and Contrition, and pray for others,
as in Night Prayers.] Then ask God's
Blessing.*

MAY the Blessing of God Almighty,
the Father, Son, and Holy Ghost
descend on me, and abide with me to-day
and for ever. Amen.

*Prayer for every day in the Week before
receiving the Holy Communion.*

OBLESSED Jesus, Who dost come
even to us Thy unworthy servants
in the Blessed Sacrament of Thy Body and
Blood, prepare me, I humbly beseech
Thee, to receive Thee into my soul. Give
me true repentance for my past sins, faith
in Thee Who didst die on the Cross to
save me, firm purpose to keep from all
that does not please Thee, and to forgive
any one who may have vexed me :

Lord, come that Thou mayest cleanse
me ;

Lord, come that Thou mayest heal me ;

Lord, come that Thou mayest strengthen
me ;

And grant that, having received Thee, I

may not forget Thee, or drive Thee from my soul by being careless about pleasing Thee, but may remain Thine for ever. Amen.

*For every day in the Week after receiving
the Holy Communion.*

I THANK Thee, O Lord Almighty, everlasting God, Who hast deigned, not because I desire anything, but because Thou art merciful and lovest me, to feed me with the precious Body and Blood of Thy Son our Lord Jesus Christ. I implore Thee that this Holy Communion may give me pardon and salvation. Let it be unto me an armour of faith, and a shield of good resolution; let it increase in me patience, humility, purity, obedience, and all virtues; let it defend me against the attacks of the devil, and bad suggestions of my own heart; let it make me true to Thee, and give me at last a happy end. And I pray Thee to bring me, a sinner, to Thy most Holy Feast above, where Thou, with Thy Son, and the Holy Ghost, art light, joy, and perfect happiness to Thy Saints; through the same our Lord Jesus Christ. Amen.



Night Prayers.

Kneeling down, and making the sign of the Cross, say :

✠ In the Name of the Father, and of the Son, and of the Holy Ghost. *Or,*
Glory be to the Father, etc.

Place yourself in the presence of God, and adore Him.

O MY God, I believe that Thou art here present. I come before Thee, my Creator, Redeemer, Sanctifier, Judge, to offer Thee, at the end of another day, the worship of my heart. [I believe in Thee, for Thou art truth itself. I hope in Thee, because Thou art faithful to Thy promises. I love Thee with my whole heart, because Thou alone art infinitely worthy of love, and for Thy sake I love my neighbour as myself.]

Thank God for His mercies.

O MOST merciful God, I thank Thee for all the blessings which this day and through my whole life Thou hast bestowed upon me a sinner. [Thou madest me out of nothing, redeemest me by the Precious Blood of Thy Son, madest me a member of Thy Holy Church, and therein givest me everything needful for my sanctification ; by the aid of Thy Holy Spirit

Thou hast preserved me from falling into the depths of eternal misery, when my sins provoked Thee to punish me, and still Thou sparest me.] What return can I make to Thee, O God, for all Thy benefits, particularly those of this day? May the Saints and Angels, all Thy Church, and all Thy creatures, join me in praising and thanking Thee !

Ask of God light to see your sins.

O LORD Jesus Christ, Judge of the living and the dead, before Whom I must one day appear to give an exact account of my whole life, send Thy Holy Spirit to help me to see my sins, especially those of to-day, and to be sorry for them. May I judge myself now with such strictness, that in the last day Thou mayest judge me with mercy.

Here ask yourself, "How have I offended God to-day by my thoughts, or words, or acts, or neglect?" Stop and think. If necessary, use the questions on page 128. Then say,

I CONFESS to God Almighty, the Father, the Son, and the Holy Ghost, and before the whole company of Heaven, that I have sinned exceedingly in thought, word, and deed, by my fault, by my own fault, by my own grievous fault. [*Here tell God the wrong you have found out.*]

Therefore I pray God to have mercy upon me. May the Saints with all the Church pray for me unto the Lord my God.

Act of Sorrow for Sin.

MY God, I am very sorry that I have sinned against Thee, because Thou art so good. I am resolved not to sin again. I will confess my sins, make amends, and avoid the occasions of sin.

Our Father, etc.

I believe, etc.

Pray for others.

BLESS, O Lord, Thy Holy Catholic Church, and all its Bishops and Clergy. Convert all heretics, schismatics, and unbelievers. Have mercy on our country. Pour down Thy blessings on my friends, relatives, acquaintances, and my enemies, if I have any. Bless this parish. Help the poor, the sick, the sorrowful, the dying, and to the faithful departed grant a full and speedy consummation of peace and blessedness ; for Jesus Christ's sake.

May all the dead that sleep in Christ

Be perfected in Thee :

May Saints and all Thy Holy Church

Pray day and night for me.

And may my guardian Angel watch

That holy I may be. Amen.

✠ The Lord bless and keep me, and give me a quiet night and a happy death. Amen.

As you lie down, say :

✠ INTO Thy hands I commend my spirit : for Thou hast redeemed me, O Lord, Thou God of Truth.

TO BE USED FREQUENTLY AFTER INVOKING THE HOLY GHOST TO SHOW YOU YOUR SINS.

1. Have I done anything especially and downright wrong?
2. Have I told lies, or been dishonest, or stolen anything?
3. Have I used bad language, sworn, drunk more than I ought, been to places where I ought not, and which were dangerous to me?
4. Have I kept myself from impurity in thought, desire, word, look, act, or any other way?
5. Have I been covetous, jealous, proud, or envious?
6. Have I been impatient and discontented with my lot?
7. Have I humbly borne the Cross which my Lord has given me to bear after Him?
8. Have I used angry words, or given way to temper, or quarrelled with anybody, or said or done anything unkind?
9. If I have quarrelled, have I made it up?

10. Am I friends with all in my own family?
11. Have I neglected to say my prayers night and morning, to examine my conscience at night, get instruction about the Faith, and to keep Sunday properly?
12. When in the company of others, have I been ashamed of Christ and of owning myself His servant, or spoken lightly of Holy things?
13. Have I delayed going to Communion, or to Confession, when needing it?
14. Have I tried to keep the resolution I made at my last Communion, or at other times?

Then try and think if there be any other way in which you have offended God.

It is useful also to see how far your life is in agreement with such a simple rule of life as the following.

Remember every Christian must be advancing in holiness.



Rule of Life.

1. On waking, lift up your heart to God, and the last thing at night commend yourself to Him.

2. Always say your prayers night and morning, and remember during them that you are speaking to God.
3. Try and read, prayerfully, at least a few verses of Holy Scripture every day.
4. Say grace before and after meals.
5. When tempted, ask help of our Lord at once, saying, "Jesus, help me," or some other words.
6. Learn to think, speak, and act as in the presence of God.
7. Be moderate and careful as to eating, drinking, sleeping, and amusements.
8. Try to say a mid-day prayer, *e.g.*, "O Saviour of the world," etc.
9. Try and do all you have to do heartily and as to God, and to advance in holiness.
10. Do not speak evil of any one, nor listen to evil tales about any one.
11. Try and help others to live better lives, and try to be engaged in some good work for others.
12. Keep Sunday properly, attending at the Holy Eucharist, if you possibly can.
13. Go to Communion once a month, at least, as well as the great Festivals, preparing carefully, and, whenever necessary, getting Absolution from a Priest previously.

14. Examine yourself daily, ask pardon, resolve to avoid sin and the occasions of sin.
15. In case of serious sickness send for a Priest, settle your worldly affairs, make or renew your repentance, and prepare to receive the Holy Communion.

N.B.—If others are seriously ill, try to get them to send for the Clergy. If an unbaptized infant be ill, be sure to see that it is baptized at once. In case of extremity, baptize it yourself, pouring water over it, and saying: I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

PRAYER FOR PERSEVERANCE.

LOOK on me, I pray Thee, O God, and have mercy upon me, and grant that as Thou hast of Thy great mercy brought me into the right path, so I may persevere to the end, and never turn aside from the way that leads to everlasting life; through Jesus Christ our Lord. Amen.

PRAYER FOR THE UNITY OF THE CHURCH.

O LORD Jesus Christ, who saidst unto Thy apostles, "Peace I leave with you, My peace I give unto you," regard not my sins, but the faith of Thy

Church, and grant her such peace and unity as is in accordance with Thy Holy Will, Who livest and reignest for ever and ever. Amen.

PRAYER FOR A HAPPY DEATH.

O LORD Jesus Christ, inasmuch as it is appointed unto all men once to die, but none know the hour of their death, grant that I may so live now that I may never be unprepared to die. Forsake me not in my last hour. Deepen my repentance, and strengthen me with the Blessed Sacrament of Thy Body and Blood. Let Thy Holy Angels shield and comfort me in my last agony. May they receive my soul cleansed from all offences, and place me among Thine elect, where light abides and life reigns, world without end. Amen.





TWO LITANIES,

*Which can be used with the Morning and
Night Prayers, and at other times.*

Litany of the Passion.

LORD have mercy upon us.

Christ have mercy upon us.

Lord, have mercy upon us.

O GOD the Father, of heaven,

O God the Son, Redeemer of
the world,

O God the Holy Ghost,

Holy Trinity, one God,

JESU, the eternal Wisdom,

Jesu, meek King entering Jeru-
salem.

Jesu, sold for thirty pieces of silver,

Jesu, bent to wash Thy disciples' feet,

Jesu, Who didst keep the Passover with
Thy disciples,

Jesu, Who gavest us Thy Body for food,
Thy Blood for drink.

Have mercy upon us.

Jesu, in agony bathed in bloody sweat,
 Jesu, betrayed by Judas with a kiss,
 Jesu, bound roughly by the servants,
 Jesu, forsaken by Thy disciples,
 Jesu, taken before Annas and Caiaphas,
 Jesu, accused by false witnesses,
 Jesu, judged worthy of death,
 Jesu, blindfolded, buffeted, and spit
 upon,
 Jesu, thrice denied by Peter,
 Jesu, delivered bound to Pilate,
 Jesu, mocked and set at naught by
 Herod,
 Jesu, clad in a white robe,
 Jesu, rejected by Barabbas,
 Jesu, cruelly cut with scourging,
 Jesu, clad in a purple robe, and
 crowned with thorns,
 Jesu, mocked with a reed for a sceptre,
 Jesu, condemned to a cruel death,
 Jesu, laden with the heavy Cross,
 Jesu, led as a sheep to the slaughter,
 Jesu, nailed to the Cross,
 Jesu, crucified between two thieves,
 Jesu, blasphemed by the passers-by,
 and derided by the Jews,
 Jesu, mocked by the soldiers, and
 reviled by the robber,
 Jesu, presented with vinegar in Thy
 thirst,
 Jesu, Who didst give up Thy Spirit to
 Thy Father,

Have mercy upon us.

Jesu, pierced by the lance,
 Jesu, from Whose side came water and
 blood,
 Jesu, Who bare our sins in Thy Body
 on the Tree,
 Jesu, taken down from the Cross, and
 laid in a new sepulchre,
 Jesu, Who after death didst descend
 into hell,
 Jesu, exalted into Heaven,
 Jesu, our Advocate with the Father,

Have mercy upon us.

BE gracious to us,
And spare us, O Lord.

FROM all evil,
 From a sudden and unprepared
 death,
 From the snares of the devil,
 From anger, hatred, and all ill-will,
 From everlasting death,

O Lord, deliver us.

BY Thine Agony and Bloody
 Sweat,
 By Thy Cross and Passion,
 By Thy Death and Burial,
 By Thy holy Resurrection,
 In the day of Judgment,

WE sinners,
Beseech Thee,
 That being dead unto sin we may
 live unto righteousness,
We beseech Thee, hear us.

That we glory not save in the Cross of
 our Lord Jesus Christ,
 That we may crucify the flesh, with its
 affections and lusts,
 That we may take up our cross daily
 and follow Thee,
 That what is gain to us we may count
 as loss for Thee,
 That we strive above all things to
 know Jesus crucified,
 That Thy Blood may cleanse us from
 all our sins,
 That we may walk henceforth in new-
 ness of life,
 That we may follow the blessed steps
 of Thy most holy life,
 That we may reign with Thee hereafter,

We beseech Thee, hear us.

SON of God,
We beseech Thee, hear us.

O LAMB of God, That takest away the
 sins of the world,
Jesu, spare us.

O Lamb of God, That takest away the sins
 of the world,
Jesu, hear us.

O Lamb of God, That takest away the sins
 of the world,
Jesus, have mercy on us.

O UR Father, etc.

V. O Saviour of the world, Who by Thy Cross and precious Blood hast redeemed us.

R. *Save us, and help us, we humbly beseech Thee, O Lord.*

Let us pray.

ALMIGHTY and everlasting God, Who, of Thy tender love towards mankind, hast sent Thy Son, our Saviour Jesus Christ, to take upon Him our flesh, and to suffer death upon the Cross, that all mankind should follow the example of His great humility; mercifully grant, that we may both follow the example of His patience, and also be made partakers of His resurrection; through the same Jesus Christ our Lord. *Amen.*

Litany of the Holy Name of Jesus.

LORD, have mercy upon us.
Christ, have mercy upon us.
 Lord, have mercy upon us.
 O Christ, hear us.
O Christ, graciously hear us.

O GOD the Father, of Heaven,
 O God the Son, Redeemer of the world,
 O God the Holy Ghost,
 Holy Trinity, One God,
Have mercy on us.

JESU, Son of the living God,
 Jesu, Brightness of the Father's
 glory,
 Jesu, our everlasting Light,
 Jesu, King of glory,
 Jesu, Sun of Righteousness,
 Jesu, Son of the Virgin Mary,
 Jesu, worthy of all love,
 Jesu, Whose Name is wonderful,
 Jesu, the mighty God,
 Jesu, the everlasting Father,
 Jesu, the Prince of Peace,
 Jesu, most Mighty,
 Jesu, most Patient.
 Jesu, most Obedient,
 Jesu, Meek and Lowly of heart,
 Jesu, Lover of chastity,
 Jesu, our Beloved,
 Jesu, Author of our life,
 Jesu, Pattern of all virtues,
 Jesu, Lover of souls,
 Jesu, our God,
 Jesu, our Refuge,
 Jesu, Father of the poor,
 Jesu, Treasure of the faithful,
 Jesu, the good Shepherd,
 Jesu, the true Light,
 Jesu, eternal wisdom,
 Jesu, infinite Goodness,
 Jesu, the Way, the Truth, and the
 Life;
 Jesu, Joy of Angels,

Have mercy on us.

Jesu, King of Patriarchs,
 Jesu, Inspirer of Prophets,
 Jesu, Master of Apostles,
 Jesu, Teacher of Evangelists,
 Jesu, Strength of Martyrs,
 Jesu, Light of Confessors,
 Jesu, Spouse of Virgins,
 Jesu, Crown of Saints,

Have mercy on us.

BE merciful to us,
Spare us, good Lord.
 Be merciful to us,
Graciously hear us.

FROM all evil,
 From all sin,
 From Thy wrath,
 From the snares of the devil,
 From the lusts of the flesh,
 From everlasting death,
 From neglect of Thy holy inspirations,

Jesu, deliver us.

BY the mystery of Thy Holy Incarnation,
 By Thy Nativity,
 By Thy Divine Childhood,
 By Thy sacred Life,
 By Thy Labours,
 By Thine Agony and Bloody Sweat,
 By Thy Cross and Passion,
 By Thy Pains and Sorrows,
 By Thy Death and Burial,
 By Thy glorious Resurrection,

By Thy wonderful Ascension,
 By Thy Holy Joys,
 By Thy Heavenly Glory,

Jesu, deliver us.

O LAMB of God, That takest away the
 sins of the world,

O Jesu, spare us.

O Lamb of God, That takest away the sins
 of the world,

O Jesu, graciously hear us.

O Lamb of God, That takest away the sins
 of the world,

O Jesu, have mercy upon us.

O UR Father, etc.

V. Our help is in the Name of the Lord.

R. Who hath made heaven and earth.

Let us pray.

O GOD, Who hast made the most
 sweet Name of Jesus a source of
 joy to Thy faithful people, and a cause of
 terror to the evil ones, grant that we who
 venerate that Holy Name may in this life
 obtain comfort, and in the life to come
 everlasting happiness; through the same
 Thy Son Jesus Christ our Lord, Who
 liveth and reigneth with Thee and the
 Holy Ghost, ever One God, world without
 end. Amen.

FINIS.

TO THE GLORY OF GOD.

